

THE Instructor

JUNE 1960



GREETINGS:

—Kenneth S. Bennion,

1960 S. S. Course No.

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This divine joy is the reward of those who walk in His steps, who live and teach His principles, and who minister unto His little ones."

DATE INFORMATION COMPLETED

Lorin E. Wheelwright, Chairman.

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• Indicates material has special value for the course or area though not keyed to a lesson.



Protecting One Another's Honor

by President David O. McKay

TO defend one's country is a worthy deed! Patriotism is a virtue. In protecting the good name and holding inviolate the word of their country, men in the service of their country may rise to the heights of true nobility. A nation is safe when in the keeping of men actuated by such high ideals.

This same virtue is possessed by him who with unwavering integrity protects the honor and good name of his friends and associates. It is the best within him expressing itself.

In upholding the good in others he makes better his own soul. He that looks for the good shall find it; and he who protects another's good name, makes brighter his own.

*For life is a mirror of king and slave
'Tis just what you are and do,
Then give to the world the best you have
And the best will come back to you.¹*

¹(For Course 8, lesson of June 5, "The Third and Ninth Commandments"; for Courses 26 and 28, lessons of December 11, "Practical Religion"; and of general interest.)

²From "Life's Mirror," by Madelaine Bridges.

But the opposite is true as well. If every man is the keeper of his brother's good name, he who proves false to his trust weakens his own good character, stains his own soul. There is a mean element in human nature which "feeds fat" upon seeing weaknesses and faults in others — which secretly gloats upon others' failures. The more one yields to this meanness, the meaner one becomes. It is this depraved tendency to which Emerson refers when he says in substance: "An accident cannot happen in the street but the bystanders will be animated with a faint hope that the victim may die."

It is from this base side of humanity that spring slander, backbiting and calumny — three gross evils in society that produce discord, distrust and devilishness — that cause poignant sorrow and broken hearts. Here, a little girl is weeping because she has been wrongfully accused of being dishonest. There, a virtuous wife is distracted because her husband doubts her and fails to protect her dignity and honor. Families are broken up because of dis-

(President David O. McKay's page continued.)

trust aroused by faults magnified and virtues overlooked. Ties of friendship are broken, societies and organizations weakened by dissension and ill will, and even governments undermined because men fail to defend the honor and good name of their colleagues and governing officials. Much of this is the result of the failure to look for the good and not for the bad in others.

Looking for the good does not mean being blind to the bad. Human nature is full of weaknesses and frailties; evils and sin abound everywhere. But in organized society, and particularly in the Church of Jesus Christ of Latter-day Saints, there are means established whereby weaknesses may be corrected and evils overcome. They are only made worse when magnified and multiplied by gossip's idle tongue. It is a deplorable fact that the eye of the gossip and the slanderer sees not only no good in others, but sees "evil where no evil exists." Ofttimes, many evil, vicious things that are circulated exist only in the imagination of ignorant and evil-thinking minds. How sordid must be that person's soul who would defame the honor and good name of an innocent friend or neighbor!

True religion as exemplified in the Gospel of Jesus Christ teaches that every man should be the defender of his brother's good name. It goes even further by requiring everyone to overlook another's trespasses:

... Ye ought to forgive one another; for he that giveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. (Doctrine and Covenants 64:9.)

... See that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again.

For that which ye do send out shall return unto you again, ... (Alma 41:14, 15.)

To pray for power to see things as they are, not as others imagine them to be; to cherish charity in our hearts for our fellow men; to realize that, next to love, sympathy is the divinest attribute of the human soul, and to manifest it for all things, both great and small; to strive by righteous endeavor to hasten the day when men of all nations shall live as brothers — these are some of the ideals of life which should be emphasized by all men everywhere, and especially by members of the Church of Jesus Christ of Latter-day Saints.

"IF THINE EYE BE SINGLE"

*by Elder Sterling W. Sill
Assistant to the Council of the Twelve*

A SEMINARY class recently had a debate as to whether it was hard or easy to get into the celestial kingdom. The idea was developed that it was easy, if we worked at it hard; and it was hard, if we worked at it easy. Part-time living of the Gospel is very difficult. For example, it is hard to be honest this month if we were dishonest last month. It is very difficult to refrain from smoking this week if we were smokers last week. The best way to get good grades in school next quarter is to get good grades this quarter. "Part-time goodness" or "part-time scholarship" or "part-time faith" is very hard.

One man with a philosophy of part time devotion said that he wanted to live on the perimeter of the Church. He wanted to live "far enough out" that he could do as he pleased, but "close enough in" that he could go to heaven. But Jesus pointed out that "no man can serve two masters." We cannot very well ride two horses in the same race with any promise of success. One man is reported to have tried that and he had just gotten everything going to his liking when the horses ran on the opposite sides of a tree. That is usually what happens when we have conflicting interests or a mind that is divided against itself.

This seems to have been the kind of a problem that the rich young ruler had who came to Jesus about his salvation. Matthew quotes him as asking, "... Good Master, what good thing shall I do, that I may have eternal life?" (Matthew 19:16.)

Sometimes we get the idea that we can meet the foe, fight the battle and win the victory once and for all in a single encounter. But success must be continuously and eternally won. Jesus reminded the rich young man about the commandments. But the young man seemed to feel fairly well satisfied with himself on that score just as he was. Then Jesus, sensing the hold that property had on the young man, told him that if he desired to be perfect he should get rid of his holdings and follow

(For Course 10, lesson of August 7, "East of the Jordan"; for Course 16, lessons of October 9 and 16, "The Way of Salvation for All Men"; for Course 25, lesson of September 4, "The Lord's Standard of Living"; and for Courses 26 and 28, lessons of December 4, "Practical Religion.")

Jesus. (See *Matthew 19:21*.) However, this was too much and the young man turned back sorrowing. Then Jesus elaborated upon the fact that this conflict of interest destroys so many people. He said, "... how hard is it for them that trust in riches to enter into the kingdom of God!" (*Mark 10:24*.)

Doing one "good thing" does not secure our salvation. A rich man can help a charity by giving a single gift. He then has that particular job done and can get back to the management of his property or the enjoyment of his money. But that is not the way we win eternal life. Wealth or some other interest may become so powerful as to get a substantial possession of our minds. Then we do not possess the wealth, the wealth possesses us. This is a very important difference, for as William James, the great Harvard psychologist said: "That which holds our attention determines our action." Jesus gave us the same idea when He said: "... Where your treasure is, there will your heart be also." (*Luke 12:34*.) The fascination and cares of too much property make it very difficult for us to give proper attention to our spiritual welfare. James points out that "A double minded man is unstable in all his ways." (*James 1:8*.) A double-minded man is one who thinks double, whereas success is most easily produced by concentration.

Jesus said something about "keeping your eye single." At one time I did not know what that meant. I think I know now. I think it means keeping just one thing in focus. When a missionary goes on a full-time mission, he gives up his home, his family, his job, his school, his social interests and devotes himself fully to the work of the Gospel.

Under these circumstances he makes great progress. If he had some overpowering conflicting interest controlling his mind, success would be far more difficult for him.

The Lord wants to give us material gifts, but there is always the danger that we will become more devoted to the gift than to the giver. Millions of people have allowed their material gifts to make them arrogant and proud. Then they usually turn away from the giver and lose the greatest gift of all, which is eternal life. Jesus was giving this rich young man some very good advice in his own interest. Without the distractions of his extensive possessions, this capable young man could have converted all of his energies into the riches of eternity. Just think what he may have accomplished if he had not had to focus his attention on two things at the same time! We remember how difficult it is to concentrate on school lessons when there is some other conflicting idea absorbing our interest and controlling our attention. Even the buzzing of a fly can sometimes get our minds off our studies.

Solomon was blessed with great wisdom, great wealth, great power and great popularity. He saw God twice. But distractions finally led him away from God. Therefore, what did they profit him? Serving as the conclusion of the book of *Ecclesiastes* we find an excellent motto for our lives. It is, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (*Ecclesiastes 12:13*.) There is nothing part time about this idea and it advocates a mind that is focused and an eye that is single.

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by O. Preston Robinson

the Pseudepigrapha

Among other discoveries in the caves near the Dead Sea were fragments of ancient records which carry as authors such names as Adam and Eve, Enoch, Noah, and the Twelve Patriarchs. Because scholars have never believed that these records were actually written by these people, they have called the records pseudonymous (authors unknown). From this term the records have been named THE PSEUDEPIGRAPHA.

THE most significant aspect of the discovery of ancient scrolls in caves near the Dead Sea is that they bring new and persuasive evidence that Christ's Gospel is eternal and was taught long before His birth upon the earth. These records, discovered accidentally in 1947, were hidden in the caves by an unusual religious sect which apparently lived in the area prior to, during and after the time of the Saviour.

The scrolls, now translated, reveal that these people possessed many Christian-like doctrines and beliefs. They had a church organization similar to the one established by the original Christians. They practiced baptism by immersion. They believed in continuing revelation. They looked forward to the coming of a Messiah or "Teacher of Righteousness." They practiced a form of communal living similar to that established by the early Christians. They taught and practiced brotherly love in such a way as to attract both the envy and the scorn of the Hebrews of their day.

These similarities to Christian practice and doctrine later taught by Jesus and His disciples, added to the extensive evidence from legend and from other ancient religions, have convinced many scholars that Christ's teachings were not original with Him. To those who know nothing of the eternalness of the Gospel, this is indeed a disturbing conviction! Having no knowledge of the fact that Jesus, before his birth in Palestine, was actually the Lord of the Old Testament who taught His Gospel to the prophets in previous dispensations, these scholars are perplexed about Christ's originality and wonder how and where this sect obtained its religious concepts. (See 3 Nephi 15.)

From what sources did these people, now known as the "Essenes" or "Dead Sea Covenanters," obtain these beliefs and practices? Under what authority, if any, or from what tradition were they baptizing by immersion even before the time of

John the Baptist? Why, if they were so Christian-like, are both the New and Old Testaments so silent in respect to them?

These are challenging questions. Although for the present, there are no clear answers; yet, a combination of interesting facts provides some light and suggests some possible answers.

One important indication of the source of the beliefs these people possessed comes from the records discovered in the caves. According to the discoveries, now catalogued, three types of records were kept and stored by the Dead Sea Covenanters. These, as shown in the chart opposite, consisted of, (1) *their own writings*, (2) *certain intact Old Testament books and commentaries* on other Old Testament writings and *fragments* from all Old Testament books except *Ruth*. In addition (3), archaeologists have found in the caves fragments of other ancient records which, for many years, scholars have known about but have not fully understood. These records, which have come to be known as the *Pseudepigrapha*, consist of a miscellany of old scrolls and manuscripts which, over the years, have been found in archaeological discoveries, in old Hebrew *Genizahs* and in old museums and libraries around the world. These "books" carry, as authors, names of such illustrious ancients as Adam and Eve, Enoch, Noah and the Twelve Patriarchs. Because the scholars have never believed that these records were actually written by these authors, they have been classified as pseudonymous writings, hence the term *Pseudepigrapha*.

The earliest copies of these records were written in Hebrew, Aramaic, Syriac, Armenian, Slavonic, Arabic and Ethiopic. Modern translations of some of these books are now available in some of the great libraries, both in the United States and throughout the world.

The fact that an almost complete text of one of these books and fragments of others have been found in the Dead Sea caves indicates that the Dead Sea Covenanters not only were familiar with

(For Courses 26 and 28, lessons of August 21, "The Bible — the Old Testament," and lessons of September 4, "The Bible as a Whole (the Dead Sea Scrolls)"; for Course 6, lesson of October 9, "The Bible — a Sacred Book"; and for Course 4, lesson of October 23, "The Bible is a Record.")

and the Old Testament

these records, but also considered them to be an important part of their "scriptures." At least, apparently, when they feared that their community was about to be destroyed, they stored them away with as much care as they gave to the records which later became a part of our Old Testament.

The earliest English publication of the *Pseudepigrapha* in a single volume was produced in England by the Oxford Press in 1913. This volume, compiled and edited by Dr. R. H. Charles, includes 17 books.¹

To a large degree, the contents of these books are basically similar to the contents of the Old Testament — particularly the Pentateuch. They provide additional accounts of the creation of the world down to the period of the Judges. Some details are expanded beyond Old Testament accounts. Others are given in less detail or omitted. In addition, these books contain a description of how the Septuagint translation of the Hebrew scriptures into Greek came into being, alleged writings of certain ancients and purported revelations to Adam, Enoch, Noah, Abraham, the Twelve Patriarchs and Moses.

These old records in any way detract from the authenticity of the Old Testament. On the contrary, the fact that they confirm basically the Old Testament account adds further proof that, as the Mormon Church believes, "The Bible is the word of God as far as it is translated correctly." On the other hand, if these records are authentic and the scholars are not agreed on this matter — they would add further significant substance to statements in the Book of Mormon "... that there are many plain and precious things taken away from the book, ..." (1 *Nephi* 13:28.); and "... because that ye have a Bible ye need not suppose that it contains all my words; ..." (2 *Nephi* 29:10.)

Undoubtedly, one basic reason why none of these books are included in the canon of the Old Testament is that the compilers were not sure of their authenticity. Furthermore, much of the material they cover is presented in the Old Testament books. Another possible reason, however, is suggested by Dr. Charles in his introduction to the *Book of Enoch*. He says, that these writings, "fell under the ban of such authorities as Hillary, Jerome and Augustine."² According to Dr. Charles, these men, who exerted a tremendous influence on

what was accepted or rejected as scripture, apparently were disturbed about the amount of Christian doctrine that some of these books contained. Having already built their beliefs on the conviction that Jesus originated His Gospel during His lifetime on the earth, they could not afford to have this concept undermined by permitting writings which contained Christian doctrine to become a part of the Old Testament canon. By actual count, there are some 526 references in these Pseudepigraphic books which bear striking resemblance to Christian thoughts and concepts. As regards to ordinances, one of these records, *The Books of Adam and Eve*, clearly teaches that baptism is necessary. This record states, "and in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned."³ Such teachings could well have been a source of considerable disturbance to religious leaders who did not know that the Gospel, in its fullness, was given to Adam and was re-established upon the earth during several dispensations before the coming of the Saviour. This fact, coupled with the natural antipathy Jews held against Christian teachings, could also explain why both the Old and New Testaments are silent regarding "Essenes."

Although there is a question among the scholars as to the age of these Pseudepigraphic records, it is generally agreed that the youngest of them date from 200 to 300 years A.D. and that the oldest go back to many hundreds of years before Christ.

These old records add further evidence to our knowledge that the Gospel of Jesus Christ is eternal, the same yesterday, today and tomorrow. Moreover, it is revealing to find an old record carrying the name of Adam and Eve as authors which teaches baptism as an essential ordinance. In the Pearl of Great Price, we are told that Adam was baptized. (See *Moses* 6:64, 65.) Undoubtedly, like the Saviour Himself, Adam accepted this ordinance "to fulfill all righteousness."

¹Charles, *The Books of Adam and Eve*, 36:4; page 135.

²Charles, R. H., *Apocrypha and Pseudepigrapha of the Old Testament*, Vol. II; 1913, Oxford Press.

³Charles, *Apocrypha and Pseudepigrapha of the Old Testament*; page 163.

DEAD SEA SCROLLS (Records discovered)

Own Writings	Old Testament
Manual of Discipline	Commentaries on Habakkuk,
War Scroll	Psalms, Nahum
Thanksgiving Scroll	Isaiah, Ms. No. 1
Copper Scrolls	Isaiah, Ms. No. 2
	Fragments of Old Testament Books

OTHER RECORDS

Genesis Apocryphon
Fragments of Pseudepigraphic Records

"SEEK AND YE SHALL FIND"

many wonderful things

by Kenneth S. Bennion



... What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

—Luke 15:8-10.

TYPICAL of the parables of Jesus, the action of this one moves swiftly. With the brief introduction, pictures begin to form in the mind of the listener, gripping the attention until the conclusion is reached and the message of the Master is understood. Then the hearer turns thoughtfully away to the solution of his own problems.

In this parable of the lost piece of silver, there are five steps: (1) the lighting of a candle; (2) the sweeping of the house; (3) the diligent search; (4) the finding of that which was lost; and (5) the rejoicing that followed. Which is the most important?

Some of us will interpret the parable one way and some another, depending upon our experiences, our learning and our needs. I find great help and stimulation in the search itself, as well as in the finding, important as that may be.

Undoubtedly, the woman accomplished many things besides finding the coin. We have all had

the experience of looking through the dictionary for a word and finding many more that were equally interesting.

A most appealing and powerful poem¹ tells of a young knight who prepared himself with shining armor and a wonderful horse to go through all the world seeking the "Holy Grail," the legendary cup from which Jesus drank at the Last Supper. Then the knight lay down to sleep, hoping to receive a vision to guide him on the way.

In the dream that followed, he saw himself ride proudly forth upon his great quest. At the palace gate he saw a poor beggar, afflicted with leprosy, who cried to him for alms. Impatiently the young knight tossed him a piece of gold and rode on.

Finally, he saw himself, old, heartsick and disappointed, come back to the palace. At the gate he saw again the leper, now an aged man. This time the knight spoke kindly to him, shared with him a crust of moldy bread. He broke the ice on a brook near by; and, in a wooden bowl, brought the beggar a drink of water.

Then a miracle happened. The Man stood up, straight and glorious. He blessed the traveler for his kindness, saying:

*"... Lo, it is I, be not afraid!
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here, — this cup which thou
Didst fill at the streamlet for me but now;*

¹The Vision of Sir Launfal, by James Russell Lowell.

(For Courses 26 and 28, lessons of August 14, "Spiritual Gifts"; for Course 25, lesson of August 7, "Mortal Wealth and Eternal Wealth"; for Course 20, lesson of June 26, "When More Evidence Is Needed"; and for Course 14, lesson of July 17, "Parables in the Teachings of Jesus.")

THE LOST COIN

Seventh of a Series on the Parables of Our Lord

*This crust is my body broken for thee,
This water his blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need. . . .*

If you have not read the entire poem lately, "light a candle," and find it. You will be amazed at how much richer it is now than when you studied it in high school.

A musician sat one day at the organ, "... weary and ill at ease." As he searched through his memory for something that would express his mood, his fingers touched a pattern of keys that stirred his soul. It brought peace to his heart and gave him a feeling of majesty and reverence. He could not again recover the music, but his soul was enriched by that one brief moment of grandeur and hope such as he had never before experienced.

Another man sought a valuable paper — one that meant much to him and his associates. For many days he searched diligently everywhere.

At last, almost in despair, he paused in his daily work and asked the Lord to guide him. Before he could finish his brief prayer, there came clearly into his mind the thought of one place where he had but casually sought the missing paper. He went at once and found the precious document.

In his intensive search, he had mentally swept his mind and searched his heart. The final outcome of the days of anxiety netted much more than the lost paper. It taught him a lesson in humility and gave him a strong resolution to be much more systematic and orderly, not only in temporal matters, but in everything else in his life as well. Finally, it gave to him increased reliance upon the Lord and strong faith in the power of prayer.

It was Job, sweeping his soul to find the answer to his suffering and sorrow, who found that which was far more precious than all he had supposedly lost. It was a conviction that brought peace and comfort to him and to the generations that have followed him. He expressed it this way:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: . . . Whom I shall see for myself, and mine eyes shall behold, . . . (Job 19: 25, 27.)

Rudyard Kipling, in his poem, *The Explorer*,² tells of an adventurer who, when others turned back, continued on, because a "whisper" said to him:

*Something hidden. Go and find it.
Go and look behind the Ranges —
Something lost behind the Ranges.
Lost and waiting for you. Go!*

So the explorer kept to his lonely way, crossing over the mountains. On his trail, railroads followed; on the ashes of his campfires, cities were built. Mines were driven where he selected samples; mills sprang up in the forests he surveyed, and farms spread out in the valleys he mapped.

Later in this poem, Kipling tells us that Saul went to look for donkeys and found a kingdom. But the explorer, with the help of God, found the worth of two kingdoms.

There is much advantage in thus seeking that which has been lost. By the light of the candle we shall see and sweep away many worthless things — the cobwebs, the waste of other days, those things which are no longer of value, which merely take up room or clutter our lives.

Too often, in our world of "getting and spending," we lose some of life's most precious gifts: faith in God and faith in our parents and those who guide and teach us. We may lose our genuineness and sincerity, our courage and hope — priceless treasures.

Let us, as parents and teachers, "light a candle, sweep the house, and seek diligently" for things we may have lost, that we may magnify our callings as undershepherds of our Master's flocks.

²Kipling, Rudyard. *The Explorer*, stanza 2.



Know and Use Your Genealogical Library

by Henry E. Christiansen*

THE library of the Genealogical Society of the Church of Jesus Christ of Latter-day Saints undoubtedly constitutes the largest collection of genealogical source material to be found at any one place throughout the world. Virtually every country of the European and American continents is represented. It has become a genealogist's paradise for those whose ancestral research reaches into the Netherlands, Scotland, the Scandinavian countries and many areas of the United States. This is because of the tremendous collections of genealogical records from these areas.

By virtue of rapidly moving microfilming projects it will not be long until the Genealogical Society has available the bulk of source material required for genealogical research on lineages coming from the British Isles, the German speaking countries, Belgium and France. The same will also hold true for Canada, Mexico and certain areas in the United States.

The ability to gain access to these records and make full use of them, then, becomes of paramount importance to the genealogist. In order that this service may be available to those who are interested, the library reading rooms of the Genealogical Society are open to the public without charge on all days except Sundays and holidays.

In addition to a large reading room with accommodations for the use of the over sixty-five thousand printed volumes of genealogical references and source materials, there is also a special reading room, which has 150 microfilm reading machines for public use and is often filled to capacity. Here access may be had to the over one-million-volume microfilm genealogical collection.

It could be said rightfully that the heart of the library is the card catalogue, for by its use genealogical source materials are made available for

ancestral research. It thus becomes important to the visitor of the Genealogical Society to make himself acquainted with the card catalogue and to learn how to use it.

The card catalogue is divided into two main divisions known as the "Surname File" and the "Locality File." All genealogical source material can be conveniently identified either by reference to the family to which it pertains or to the locality where the record originated. This division of the card catalogue is not only the most logical, but it is also most useful in its adaptation to genealogical research procedure.

In the "Surname File" all cards on persons or families are arranged by surname in alphabetical sequence, much the same as names appear in a telephone directory. There are, in addition, title cards pertaining to compiled material where the title on such material cannot be classified by surname nor locality.

In the "Locality File" all cards are arranged by place. They usually refer to records which originated under a certain jurisdiction of a given geographical administrative area, such as town, city, county, state or country. Usually the first general classification is by country, then by state, with all smaller geographical areas arranged alphabetically within the state or equivalent subdivision.

For a detailed description of the card catalogue of the library read, Gardner, David E.; Harland, Derek; and Smith, Frank, *A Basic Course in Genealogy*, Vol. I, chapter 14.¹

Genealogical research procedure can be divided into two basic parts. The first is to avoid as much duplication of research effort as possible. This is done by locating previously compiled data on the ancestral lines which are the basis for the search. The second part is to go into original record material to verify and extend known ancestral lines. This latter part involves searches in such records as parish registers, probates, census records, land records, military and naval records, etc.

Each of these basic parts is further subdivided into four steps. For convenience the first basic part can be called the surname procedure, and the first of the four associated steps would be to attempt to locate a compiled record pertaining to the surname of the person whose ancestry is being sought. If this should fail, the next step would be to seek material under the spouse's surname, since this may give information on the parentage of the original subject of the search. Thereafter, consideration should be given the surname of the mother-in-law and, as a last possibility, to the surnames of the children's spouses.

(For Course 20, lesson of July 31, "Church Records Archives"; for Courses 26 and 28, lessons of June 12 and 19, "Genealogy"; and of special interest to genealogical workers and teachers.)

*Brother Christiansen is assistant secretary of the Genealogical Society, supervisor of the Research Department and a member of the convention staff.

¹Published in 1958 by Bookcraft, Inc., Salt Lake City, Utah.

To illustrate, assume the parentage of Joseph Wisnek is desired. It is known he was born 4 Jan. 1880 at Kiel, Schleswig-Holstein, Prussia. He married Margaret Reynolds, daughter of John Reynolds by Mary Askins, and had a daughter Edna Marie Wisnek who married James Albert Gautier. Using the above procedure, the first search in the "Surname File" would be under the surname Wisnek, looking first for Joseph Wisnek and then for reference to data on the Wisnek family. The same procedure would be followed for Margaret Reynolds and Mary Askins, hoping that a family history including either of these two persons might also give information on the parentage of Joseph Wisnek.

The final possible step in the surname procedure on the Wisnek problem would be to check on James Albert Gautier and also the spouses of any other children of Joseph Wisnek. This last step would usually not be utilized until after other steps in the locality procedure had been followed. (See below.)

Also for convenience, this second basic part can be called the locality procedure. This also is subdivided into four steps. Records sought in this procedure are usually the result of various jurisdictions growing out of the administration of the government, the church or other agencies. Since all such jurisdictions became operative in administrative geographical areas, the records resulting from their activities can be easily grouped into four subdivisions — town or city, county, state and country. For records from foreign countries an equivalent division is used.

To use this arrangement the searcher determines the records of genealogical value which

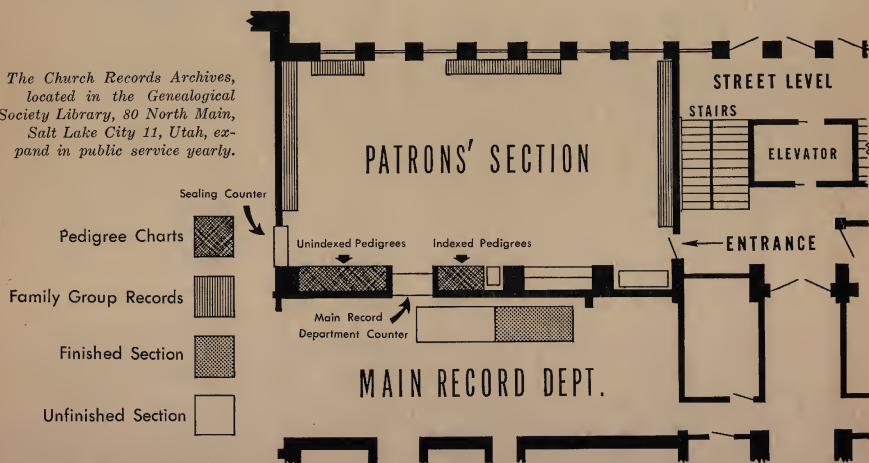
originated in each of these administrative areas. For example, under the town or city, such records as city vital statistics, church records, cemetery records and local court records would be involved. On a county basis there would be deeds, probates, vital records, court records, etc. On a state basis there would be such records as vital statistics, state census returns, militia records and land grants. Finally, on a country or national basis such records as census returns, immigration records, land records and military records would need to be considered.

The theory is that the records of the smallest geographical area would be most likely to give information regarding a given ancestor, since the records of such an area would encompass more of the local population. The next best area of search would be the next largest geographical division, and so on to the next largest area — that of the country as a whole. Though in general this may be true, there may be some exceptions. For example, the federal census is a detailed document; however, common sense on the part of the searcher would prevent these exceptions from presenting any difficulties. For a more detailed and illustrated explanation of these general steps in genealogical research procedure read, Harland, Derek, *A Basic Course in Genealogy*, Vol. II, chapter 7.²

If the searcher at the library would keep these eight steps of genealogical research procedure in mind as he uses the card catalogue, it would aid him greatly in organizing his research effort, in selecting the genealogical source material most likely to be useful to him and in making his venture a pleasant and profitable one.

²Published in 1958 by Bookcraft, Inc., Salt Lake City, Utah.

The Church Records Archives,
located in the Genealogical
Society Library, 80 North Main,
Salt Lake City 11, Utah, ex-
pand in public service yearly.



THEY LED WITH SPIRITUAL POWER

by Arthur S. Anderson

BEHIND the many illustrious stories of those men who have achieved fame as military leaders in the wars of history are stories — perhaps less colorful, but equally impressive — of those acts which have helped to mold their fine character. Aside from their boldness on the field of battle or their skill in directing military forces, these men have demonstrated the unequalled power of spiritual guidance for themselves and for those whom they led. With a Christian spirit of love for friend and enemy, they have marked themselves as men of true greatness.

Robert E. Lee

General Robert E. Lee was commander of the Confederate Army during the American Civil War. He led many successful campaigns and might have been victorious had not a series of misfortunes overtaken him.

(For Course 8, lesson of August 28, "Gideon, the Humble"; for Course 25, lesson of July 3, "Why Men Depend on God"; for Course 16, lesson of July 3, "New Light Upon Relationship of Man to God"; and for Gospel teachers.)

Said General Robert E. Lee, "My son, I hope you will be well."



First, General Thomas J. "Stonewall" Jackson, Lee's right-hand man, was mortally wounded by his own troops. Following this, Lee planned a well-timed attack on Harrisburg, Virginia, only to have his troops miss the turning into the city.

Next, some of his men unwittingly engaged a troop of Northern cavalry in a skirmish which started the unwanted Battle of Gettysburg. After three days of fierce combat at Gettysburg, Lee was forced to withdraw to Virginia to try to rebuild the shattered ranks of his gray-clad army. As he left the scene of battle, a wounded Northern sol-

dier saw him passing and cried out, "Hurrah for the Union!"

Though worried, defeated and returning from a field that had cost him almost his last hope, the considerate general paused, stooped over the prostrate enemy soldier who had taunted him and said, "My son, I hope you will soon be well."¹

...

Horatio Nelson

Horatio Nelson was rear admiral in command of the British fleet during the famous Battle of the Nile which took place on Aug. 1,

¹Shoemaker, Robert H. and Paris, Leonard A., *Famous American Generals*; 1946; Thomas Y. Crowell Company, New York; pages 22-25.

1798. During this fierce naval engagement, Nelson received a severe wound in the head, which he thought would be fatal. Nevertheless, he refused to allow the injury to be treated until the other wounded had been cared for. "I will take my turn with my brave fellows," he said.

Because of his skillful planning and courageous fighting in the Battle of the Nile and in other significant naval engagements, Horatio Nelson was hailed as "the greatest admiral in history."

Perhaps a good part of Lord Nelson's success was due to the loyalty of the men under his command. They knew of their commander's constant concern for their well being.²

• • •

Alexander A. Vandegrift

On one occasion General Alexander A. Vandegrift was confronted by a marine deserter who had been caught and held for court-martial. The youth's father had died and he sought permission to go home for the funeral.

After asking for the boy's solemn word that he would return to the base, the General allowed him to go home without an escort. Vandegrift's confidence was rewarded when the young marine returned promptly.

It was this kind of confidence and understanding that made General Alexander A. Vandegrift

²Bolton, Sarah Knowles, *Famous Leaders Among Men*; 1894, Thomas Y. Crowell & Company, New York; pages 87, 102, 103; and Coffman, Ramon Peyton and Goodman, Nathan, *Famous Generals and Admirals for Boys and Girls*; 1944, A. S. Barnes & Company, New York; page 67.

a great military leader. He started the first major offensive of World War II when he led his First Marine Division in the attack on Guadalcanal in 1942. Later he became the top commander of the largest force of United States Marines in history.³

• • •

Abraham Lincoln

One day a man entered Abraham Lincoln's law offices to engage him as an attorney. The visitor wanted Lincoln to help him get \$600 by resorting to a legal technicality. Though the young lawyer was newly married and very much in need of money, he refused to take the case.

"You may be legally right, but you are morally wrong," he told the visitor. As the disgruntled client turned to leave, Lincoln added, "You look like a pretty energetic fellow. Why not try an honest way of making \$600?"

Many books have been written about Abraham Lincoln's rise from a humble log cabin home to the office of President of the United States. History is replete with incidents which prove that he truly earned the right to be called "Honest Abe."⁴

• • •

Dwight D. Eisenhower

While Dwight D. Eisenhower was attending West Point Military Academy, he occasionally was able to return to his home

³Shoenaker, Robert H. and Paris, Leonard A., *Famous American Generals*; pages 210-218. Thomas, Henry and Thomas, Dana Lee, *50 Great Modern Lives*; 1936, Hanover House, Garden City, New York; pages 153, 154.

in Abilene, Kansas, for a vacation. During one of these trips home, some of the "old gang" inveigled Ike into challenging Dirk Tyler, a professional Negro fighter, to a boxing match.

When the young military student saw the gigantic Negro with bulging muscles and an impassive face, he felt literally sick. Nevertheless, he put on a bold front and soon the two were facing each other in a public gym. A large crowd stood by anxiously waiting to see Ike take a beating.

Before the end of the first round, however, the professional fighter was knocked out by young Dwight.

Seeing that their scheme had failed, the "gang" began tormenting Dirk Tyler. In the days that followed, the older boys ganged up on him and the younger ones began to throw stones at Dirk as he passed.

Observing this sadistic attitude, Eisenhower jumped immediately to Dirk's defense. "Brave guys, hey?" he challenged. "If you're so brave, stop picking on Dirk and start picking on me!"

Dwight D. Eisenhower gained the respect of his friends and of those who might otherwise have been his enemies because he was considerate of all, regardless of race, religion or social status. This is one of the characteristics that made him a great general as commander of the Allied Forces in Europe during World War II and later as President of the United States.⁵

⁵Thomas, Henry and Thomas, Dana Lee, *50 Great Modern Lives*; pages 439-442.

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(Left to right) Paul S. Howells, bishop; J. Lewis Pulsipher, Jr., second counselor; Glen I. Hicken, father, holding Alan Nielson Hicken; Joe E. Whitesides, first counselor; all of Parleys Third Ward, Parleys Stake.
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*learning to
manage the*

Emotions

by Reed H. Bradford

For one charged with guiding and influencing the lives of young people, either as parents or as teachers, the ability to govern the emotions takes on magnified importance and determines largely the degree of success he will have with those children. Learning to manage the emotions so that they will serve legitimate ends in teaching and in all phases of living is a great task; but once learned, it will help lead to attainment of the ultimate goal of eternal happiness.

HUMAN beings are characterized by emotions. An emotion may be defined as "any such departure from the usual calm state of the organism as includes strong feeling, an impulse to overt action, and internal bodily changes in respiration, circulation, glandular action, etc.; any one of the states . . . [such as] fear, anger, . . . [or] joy . . .".¹ Human beings also possess the power to think and reason. This is another way of saying that the mind has the ability to select the action the individual will take so that one need not be a victim of emotional impulses.

The ability to manage one's emotions is a great achievement. Yet the behavior of many individuals is an example of the opposite kind of result: the emotions manage the man. Innocent people have been lynched by frenzied mobs. Friendships are dissolved by unjust things said in anger. Many men and women make emotional attraction the chief basis for the selection of a marriage partner, only to discover later that success in marriage depends upon giving attention to other equally important factors as well.

Yet if the emotions are properly managed, they may serve to help man achieve a rich and joyful life. The Church of Jesus Christ of Latter-day Saints considers that the body was created to be the temple of the spirit. If the body and spirit are so coordinated that the individual acts in accordance with divine laws, then it is possible for him to achieve the greatest of all gifts: eternal life. Emotional states are evil or good depending upon the ends they serve and the method of their expression.

It could be assumed that the Saviour was angry when He drove the money changers from the temple, but He was *righteously* angered. He did or said nothing He later had cause to regret. The biological nature of man makes it possible for the sexes to be attracted to one another and to reproduce themselves. Properly expressed in marriage, sexual relations represent something divine and beautiful; improperly expressed outside the marriage covenant, they involve a great sin. Man's great task, therefore, is to learn how to direct and govern his emotions so that they serve legitimate ends.

But this is not an easy achievement. For some,

(For Course 25, lesson of August 28, "The Destiny of an Immortal Body"; and for all Gospel teachers.)

¹Webster's New International Dictionary, 1943 edition: G. & C. Merriam Company, Publishers, Springfield, Massachusetts; page 838.

the emotions are like a cancer, they gradually and eventually overpower the individual and bring about his spiritual death. Others control their emotions and become the sons and daughters of God.

How does one acquire the ability to direct his emotions? Of the many things that might be indicated, perhaps the following will prove useful:

Know Thyself

One needs to understand the nature of his being, his limitations, his potentialities, the ends for which he was created and the methods by which he should achieve his ends if he would achieve the ultimate objective of living — experiencing eternal joy. An individual in possession of such wisdom is at peace with himself, his fellow men and his Creator. But one who lacks it often finds himself enslaved. For example, the Holy Ghost can be a great asset in helping a man or woman achieve legitimate purposes, but if one is unaware of and does not meet the conditions for acquiring His companionship, His influence is never felt.

A wise person does not pursue goals for which he is unsuited. Yet social circumstances often condition some individuals to act at variance with their best interests, an experience which is a source of continuing emotional upset. A self-centered father, concerned primarily with his own need for recognition, demands that a son follow the same occupation in which he himself has found success. But the son has neither the ability nor the interest to be successful. The constant frustration produced by the father's insistence is emotionally antagonizing.

Sublimate

General conditions in any given society may impose severe emotional strains upon the individual. In the United States, sexual lust is often emphasized in many forms of communication: novels, advertising, movies, etc. Also, circumstances may require the individual to continue his schooling and remain single well beyond the time when he is physically mature and ready to be married. One thing that will help the individual to resist the temptation to express his sexual desire improperly is a process termed "sublimation." This may be defined as the process of directing "the energy of (an impulse) from its primitive aim . . ." to other desirable aims. Thus one might *sublimate* his sexual curiosity into scholastic, artistic or scientific attainment. Such wholesome activities as the latter help to minimize sexual temptations.

Solve the Problem

Many people, when faced with a difficult situation, turn to so-called "escape mechanisms," such as alcohol, drugs, excessive viewing of television and other similar practices. Some attempt to rationalize the problem out of existence by refusing to admit that it exists. But none of these procedures removes the problem, and they may cause the individual either consciously or unconsciously to lose self-control in some area of his life. The tension in a given life may be removed only by altering the conditions that produced the problem or accepting the fact that there is nothing that can presently be done to solve it. Beethoven gradually went deaf, and all attempts at curing this defect failed. But Beethoven continued to use his energy in composing immortal music, thereby deriving an intense joy for himself as well as for generations of music lovers.

Request Spiritual Aid

Every worthy member of the Church has available some great spiritual forces to assist him in all his activities in life. He may pray, attend worship services, partake of the Sacrament, visit the temple, receive a patriarchal blessing and ask that the Holy Ghost be with him. If these forces are operating in his life, he can find the inner strength to resist ways of behaving which would detract from his achieving lasting joy.

Learning to manage one's emotions can therefore become a source of great satisfaction. Perhaps only a few have known such satisfaction in its most perfect form. Joseph fled from Potiphar's wife rather than yield to her improper advances. Socrates, who spent his life helping men achieve "the good, the true, and the beautiful" was unjustly sentenced to death, but, according to Plato, "drank the poison quite calmly and cheerfully."³ Stephen was stoned by evil men while trying to teach them the Gospel of Jesus Christ but said as he died, ". . . Lord, lay not this sin to their charge . . ." (*Acts 7:60*.) Some of the Saviour's last words as He Himself was crucified were, ". . . Father, forgive them; for they know not what they do . . ." (*Luke 23:34*.)

All of these individuals might have chosen to reprimand or condemn those who had mistreated them. By managing their emotions as they did, they achieved the most lasting satisfactions and inspired others to a higher form of behavior. A similar achievement is available to anyone who will intelligently and devotedly strive for it.

³See the "Death of Socrates," as reported by Clifton Fadiman from the writings of Plato, *This Week Magazine*, Sept. 27, 1959, pages 20, 21.

²Webster's New International Dictionary, page 2510.

THE FAMILY HOUR

by General Superintendent George R. Hill

PROBABLY the most frequent reference in all sermons and writings of the presidents of the Church is concerned with religious training of children in the home.

President Brigham Young set a wonderful example of this in his home. Promptly at 7 o'clock each evening, no matter how pressing other business might be, he would ring a bell three times for his families to assemble for family prayer in the Lion House. This was followed by singing and a variety of religious topics given by the children, with frequently his own or a mother's comment.

From two to five times a year in his column, "Editorial Thoughts," in the *Juvenile Instructor*, beginning with its first publication in 1866, George Q. Cannon, General Superintendent of the Deseret Sunday School Union, dwelt on the problem closest to his heart — the faith of our precious boys and girls and its culture in the Sunday School and in the home.

The parents' class in Sunday School was organized Church-wide in 1906, primarily to instruct parents in how to teach their children at home, to implement the children's teaching in Sunday School.

Two members of the General Sunday School Board, President David O. McKay and the late Stephen L. Richards, did much to implement parents' class work during those early years in the training of children in the home. The *Juvenile Instructor* is replete with helps and special articles for the parents' class to aid in the home training of children.

On Apr. 27, 1915, in a letter to "Presidents of Stakes, Bishops and Parents in Zion," President Joseph F. Smith, who was also General Superintendent of the Deseret Sunday School Union, and his counselors formally inaugurated "Family Home Evening." They quote Doctrine and Covenants 68:25, 28:

... Inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on

(For Course 25, lesson of October 2, "How the Home Affects Adjustment"; of general interest; and for all parents.)



Conducting a regular, organized family hour will help parents guide their children in the way they should go, teaching them Gospel principles in an atmosphere of fun and love.

of the hands, when eight years old, the sin be upon the heads of the parents . . . And they shall also teach their children to pray, and to walk uprightly before the Lord.

In this letter, the superintendency wrote: "These revelations apply with great force to the Latter-day Saints, and it is required of fathers and mothers in this Church that these commandments shall be taught and applied in their homes.

"To this end we advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord . . .

"We further request that all the officers of the auxiliary organizations throughout the Church, support this movement and encourage the young people to remain at home that evening, and use their energies in making it instructive, profitable and interesting."

Following this letter, stakes and wards organized committees to study the problem as it affected their membership locally. Such a committee, for example, was "The Liberty Stake Home Evening Committee," which, under date of July 5, 1923, made recommendation to President Hugh J. Cannon and his counselors of Liberty Stake.

They reported having mailed a questionnaire to a large number of Liberty Stake families, "designed to bring out the extent to which Home Evening is being observed in the stake, the difficulties encountered in its observance, the benefits derived from it, and the actual programs in use."

They received replies from a large number of members. The replies listed benefits such as "creates and renews faith," "affords opportunity for parents to become real teachers," "provides children an opportunity to express themselves in song, story, prayer, etc.," "provides a regular time for married children, grandparents, and other relatives to unite with the family and . . . to work together on their genealogical and temple records." "It is a means of building up beautiful home memories."

Such a variance in numbers, ages, duties, etc., existed that no set program was recommended. In its six-page report, however, the committee did name the

basis of the program as "a moral or religious lesson, accompanied by musical, literary, scientific and other exercises." It lists 14 specific, splendid suggestions for items which might be used to give variance to the different weekly programs.

Since this committee report was made, Liberty Stake has grown and has been divided into eight stakes. Other stakes of the Church have similarly grown and have been divided. May we hope that in the various divisions, this vital need has not been overlooked.

The family home evening idea has since been expanded to include "family hour," with the inclusion of canyon picnics and other daytime means of meeting our responsibilities and opportunities to and for our children. No finer means exist than the adequately-planned and regularly-conducted weekly home evening in training the future leaders of the Church, the nation and the world.

. . .

A PROPHECY FULFILLED

by Bryant S. Hinckley

LORENZO SNOW became President of the Church in September, 1898. He was then in his 85th year, frail in body but sound of memory and alert of mind. This was a critical period in the history of the Church. It was faced with financial ruin. President Snow had always been wise in the management of his affairs, paid his way and kept out of debt. Consequently he was deeply concerned over this situation. Immediately he had a careful audit made of the financial condition of the Church and discovered to his amazement that its indebtedness amounted to about two million dollars, much of which bore 10 per cent interest. The Church was not able to meet its current expenses and pay the interest on its obligations. What was to be done?

In this quandary, the President sought the Lord for guidance and was instructed of Him to go to St. George, for what reason he knew not. Southern Utah was at that time suffering from one of the severest droughts in its history . . . Streams had dried up. Even the wells dried. The cattle had to be driven to the canyons for water. Thousands of them had died on the range . . .

A conference was called in St. George . . . In speaking . . . [President Snow] was inspired to promise the people if they would observe the law

of tithing from then on, remain faithful and be honest with the Lord, . . . that the clouds of heaven would gather, and rains would descend, the lands would be drenched, the rivers and ditches filled and they would reap a bounteous harvest that very season.

. . . It was the beginning of August and . . . the crops were in dire need of moisture . . . [President Snow], kneeling before the Lord, . . . reverently . . . plead[ed] with his Father in Heaven for rain, explaining that the people had been obedient to His word; they had paid their tithing, plowed their land, planted their seed and no rain had come to reward them . . . It must come soon or the crops would be lost. Almost immediately . . . the rain descended, their lands were drenched, the rivers and the ditches were filled and they reaped a bounteous harvest that very season.

. . . No sooner had it started to rain than the aged President retired again to his bedchamber and poured out the gratitude that filled his heart to overflowing because the Lord had heard and answered his appeal. [His inspiration on this occasion] stimulated people all over the Church to pay their tithing . . . In three years, Lorenzo Snow lifted the Church from the slough of financial despondency to a place of financial security.¹

¹Hinckley, Bryant S. *The Faith of Our Pioneer Fathers*, 1956 edition; Deseret Book Company, Salt Lake City, Utah; pages 50-53.

(For Course 4, lesson of August 14, "The Lord's Share—Tithing"; for Course 1, lesson of July 17, "We Are Happy when We Share"; and for Course 25, lesson of August 21, "The Lord's Intended Use of Wealth.")

Talking with Our Father through prayer

by Royal L. Garff*

"PRAYER is the soul's sincere desire," one of our hymns proclaims. It is not a means by which we secure our own private and selfish ends nor beg God for wealth, pleasures, honors nor preferments. Rather, prayer endows us with the power to attune our lives to the creative influence of our Heavenly Father so that He may do His will in and through us.

The hearts of Latter-day Saints are "drawn unto him continually" from birth to death: at the time of the baby's blessing, at the marriage altar, and at the grave. We pray in thanksgiving for our daily bread, around our firesides in the sacred circle of the family, at the bedside of the ill and infirm, and with our brothers and sisters of the larger family in ward and stake. With prayer we dedicate our sacred buildings as did the Prophet Joseph Smith in the Kirtland Temple.

Not As Strangers to God

Prayer is divine fellowship with God. Such spiritual companionship brings man a matchless blessing, the assurance that, "... I am not alone, because the Father is with me." (John 16:32.) President Heber J. Grant once wrote in *The Improvement Era*:

The minute a man stops supplicating God for his spirit and direction, just so soon he starts out to become a stranger to him and his works. When men stop praying for God's Spirit, they place confidence in their own unaided reason, and they gradually lose the spirit of God, just the same as near and dear friends, by never writing to nor visiting with each other, will become strangers.²

Eldred G. Smith, Patriarch to the Church, has counseled us:

We must not be hampered by any anger nor meanness nor hardness of heart, nor any selfish desires. We must tune our minds and our hearts to the Spirit of God as we tune our radio to receive the program from the broadcasting station. We want no interfering static from outside influences. In the attitude of true repentance we should seek forgiveness of our past mistakes and guidance for improvement.³

This being true, all of us should think more

often and more creatively about our prayers. If we do, we may be able to utter prayers that are not only deeply earnest and sincere but are also understandable to those who share our communications with our Father in heaven.

Let Us Be Thankful

We should condition our minds and hearts to the act and spirit of praying. Lofty thoughts of beauty, spiritual power, peace, happiness, appreciation and thanksgiving should permeate our souls; for it is not what we possess that matters, but what possesses us; not what belongs to us, but what we belong to that is most important. We need to belong to that group which remembers to be thankful. Jesus taught us this lesson as He traveled to Jerusalem:

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole. (Luke 17:12-18.)

Let Us Be Understood

When praying, each of us should speak clearly and distinctly. Disraeli appropriately said: "There is no index of character as sure as the voice." Let us remember that voice tones should ring out with the conviction that expresses sincerity. They should win and sustain favorable attention. The quality of our voices should create a worshipful mood and stimulate feelings of reverence, thanksgiving and inspiration. A mumbling, bumbling, fumbling, grumbling prayer puts a rude damper upon our worship.

In all history, God has dealt with His children according to their faith and prayers. He has heard their supplications, their expressions of thanksgiving and their triumphant prayers of exaltation. The language used in such utterances should inspire our deepest interest and most sincere study if we are to rise above the most ordinary and commonplace manner of speaking. He is our king and

(For Course 14, lesson of June 12, "When Ye Pray . . ." and lesson of August 7, "Two Parables on Prayer"; for Course 8, lesson of June 5, "The Third and Ninth Commandments"; for Course 1, lessons of October 30 and November 20 on prayer; for Course 2, lessons of July 10 to July 24 on prayer; and for all Gospel teachers.)

*Dr. Garff is a member of the YMMIA General Board. He is Professor of Speech at the University of Utah, and holds the following degrees: A.B., 1930, University of Utah; M.A., 1932, Ph.D., 1933, Northwestern University.

²From Garff, Royal L., "Talking with Our Father through Prayer," *The Improvement Era*, Vol. 59, September, 1956; page 646; also, *You Can Learn To Speak*, by Dr. Royal L. Garff; copyright by Wheelwright Lithographing Co.; pages 273-288. Used by permission.

³Grant, Heber J., "Some Sentence Sermons" (The Editor's Page) *The Improvement Era*, Vol. 47, August, 1944; page 481.

⁴Smith, Eldred G., *121st Semi-annual Conference Report*, September, October, 1950, page 57.

should be addressed in language befitting His majesty and power.

Some prayers are shared through singing together.

Although we may not use the words of sublime scriptures and writings as a part of our prayers, these words can provide inspiration and be reflected in our expressions before the Lord.

Let Us Be Humble and Thoughtful

When we pray in our Church gatherings, we should realize that we are expressing the thoughts and feelings of an entire congregation and should avoid the common mistake of praying for ourselves alone. Instead of saying "my prayer" and "my faith" we should say "our prayer" and "our faith." We should direct our thinking to the purpose of the prayer, the significance and theme of the meeting and the needs and feelings of the entire congregation.

Our prayers should not become stereotyped, rigid nor routine. We should remember that needs and circumstances change from day to day and that our prayers should be appropriate to the occasion, season and times.

Let Us Be Reverently Brief

We should not use the name of Deity too often nor repeat over and over again such phrases as "Our Father in heaven," or "Dear Father." Needless reiterations change the sacred connotations of prayers into redundant utterances.

We have been instructed by our General Authorities in the words of Elder Francis M. Lyman not only regarding the "repetition of the name of Deity" but also most impressively about the length of our invocations and benedictions. Hear his wise words:

It is not necessary to offer very long and tedious prayers, either at the opening or closing. It is not only not pleasing to the Lord for us to use excess of words, but also it is not pleasing to the Latter-day Saints. Two minutes will open any kind of meeting, and a half minute will close it.

We ought to take into account the occasion, and let the prayer be suited exactly to it. Sometimes our habits may control us more strongly than the Spirit of the Lord, so we should consider these things. Offer short prayers, and avoid repetitions, particularly the repetition of the name of Deity, and the name of the Saviour. It is quite common to open a prayer in the name of Jesus Christ, to close it in his name, and possibly use his name a few times through the prayer. If we approach the Father, and offer our petitions to him, and then close in the name of Jesus Christ, it is sufficient. There is no prayer so great and important that it is necessary to use more than once the name of the Son of God and the Father.⁴

If there remains any question about being reverently brief, hearken to the plain words of Jesus:

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. (Matthew 6:7, 8.)

Let Us Use Sacred Language

We should always address Deity with the use of the sacred pronouns *thou, thee, thy and thine*, observing the wise counsel of the late President Stephen L. Richards as given in the general priesthood meeting, Oct. 6, 1951:

We have discovered . . . a lack of proper teaching with reference to prayer. I know that I myself have been shocked out in the mission field as I have heard missionaries called on for prayer who seem to have had no experience or training whatever in the use of the language of prayer.

. . . I think, my brethren, that in the quorums and in the classes, you would do well, as in the homes also, to teach the language of prayer — "Thee" and "Thou," rather than "you." It always seems disappointing to me to have our Father in heaven, our Lord, addressed as "You." It is surprising how much we see of this . . . I think you might make note of it, and avail yourselves of any opportunities that may come in order to teach the sacred and reverential language of prayer.⁵

It should also be observed that the verb, when it is used with a sacred pronoun, ends in "est" or "eth." There are scores of words like these. Surely, we should form the habit of using them correctly and of pronouncing them clearly and easily.

Let Us Be Orderly

It is not the practice of Latter-day Saints to write prayers and then read them nor to recite them from printed prayer books. With the exception of certain revealed prayers, our members are taught to compose each prayer as it is spoken. To be orderly in the arrangement of ideas and petitions, it is suggested that the following general sequence be used:

1. We open with "Our Father in heaven."
2. We express gratitude for those blessings uppermost in our minds and hearts.
3. We petition for blessings which lead us into the paths of righteous living and on to eternal life.
4. We close "In the name of Thy Son, Jesus Christ, Amen."

In the classical language of the Old Testament, the Lord spake unto Moses, saying:

. . . On this wise ye shall bless the children of Israel, saying unto them,

The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace. (Numbers 6:23-26.)

⁴From an address delivered in MIA conference, June 5, 1892, and reprinted in *The Improvement Era*, Vol. 50, April, 1947, page 245.

⁵Richards, Stephen L. 122nd Semi-annual Conference Report, October, 1951, page 175.

BLESSED



*I saw at a glance in the face of a man,
The infinite touch of the Master's hand.
A breath of heaven caressing its goal
Reflected the beauty and depth of his soul.*

*A cosmic ray caught the white of his hair
And haloed his head as he bowed in prayer.
Through sainted eyes with visioned sight,
He pierced the veil and beheld the light.*

*He spoke! and a host of angels sang,
"Hear him," their heavenly voices rang.
His words were as thunder compelling the night,
To open the heavens and send forth the light.*

*His words of God's power and glory I bore,
Long after his words I heard no more.
His touch is to walk where angels have trod,
To know his blessing is to be part of God.*

*What loudly silent voice did speak his name,
Knowing his words and from whence they came,
Naming him blessed, — and recorded this day,
As a prophet of God — David O. McKay.*

—Gladys McDonald Smith.

(For Course 6, lesson of August 14, "David O. McKay"; for Courses 26 and 28, lesson of July 10, "Authority in the Ministry"; and for President McKay's eighty-seventh birthday on September 8.)



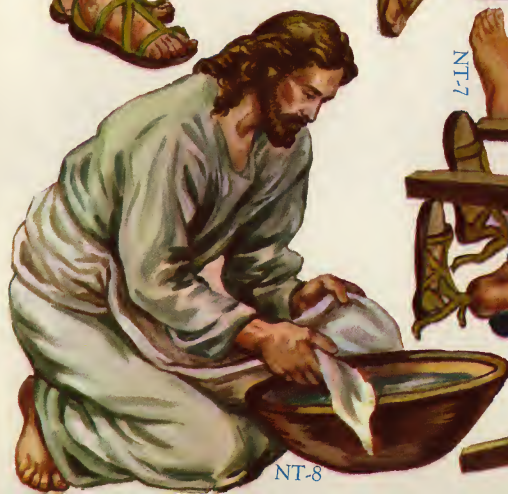
NT-3



NT-4



NT-2



NT-8



NT-7

"The Lord's Supper"

THE STORY

"While Jesus with the Twelve still sat at table, He took a loaf or cake of bread, and having reverently given thanks and by blessing sanctified it, He gave a portion to each of the apostles, saying: '... Take, eat; this is my body' (*Matthew 26:26*); or, according to the more extended account, 'This is my body which is given for you: this do in remembrance of me.' (*Luke 22:19*.) Then, taking a cup of wine, He gave thanks and blessed it, and gave it unto them with the command: '... Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.' (*Matthew 26:27-29*.) In this simple but impressive manner was instituted the ordinance, since known as the Sacrament of the Lord's Supper. The bread and wine, duly consecrated by prayer, become emblems of the Lord's body and blood, to be eaten and drunk reverently, and in remembrance of Him.¹

"The proceedings at the institution of this sacred rite were afterward revealed to Paul the apostle, whose recorded testimony as to its establishment and sanctity is in accord with the accounts given by the Gospel-writers... the ordinance was [also] instituted by the Lord among the Nephites, on the western continent, and has been re-established in the present dispensation. During the dark ages of apostasy, unauthorized changes in the administration of the Sacrament were introduced, and many false doctrines as to its meaning and effect were promulgated.

"Controversy has been rife for many centuries as to the day of the passover feast in the week of our Lord's death. That He was crucified on Friday, the day before the Jewish Sabbath, and that He rose a resurrected Being on Sunday, the day following the Sabbath of the Jews, are facts attested by the four Gospel-writers. From the three synoptists we infer that the last supper occurred on the evening of the first day of unleavened bread, and therefore at the beginning of the Jewish Friday. That the Lord's last supper was regarded by Himself and the apostles as a passover meal appears

(Concluded on opposite back of picture.)

¹(For Course 4, lesson of August 7, "The Sacrament"; for Course 1, lesson of November 20, "Prayers at Sunday School"; for Course 6, lesson of December 18, "The Sacrament"; for Course 10, lesson of September 25, "The Last Supper"; for Course 14, lesson of September 11, "The Last Supper"; and for Courses 26 and 28, lessons of July 3, "The Sacrament of the Lord's Supper.")

²For instructions concerning substitution of water for wine in this dispensation, see the introduction and synopsis to Section 57 of the Doctrine and Covenants and verses 2-4 of that section.





From an original oil painting
by Carl Blech

By permission of
The National Historic Museum,
Frederiksberg Coth., Denmark

The Lord's Supper

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"The Lord's Supper"

THE STORY (Continued)

from *Matthew* 26:2, 17, 18, 19 and parallel passages, *Mark* 14:14-16; *Luke* 22:11-13; as also from *Luke* 22:7, 15.

"John, however, who wrote after the synoptists and who probably had their writings before him, as is indicated by the supplementary character of his testimony or 'Gospel,' intimates that the last supper of which Jesus and the Twelve partook together occurred before the Feast of the Passover. (See *John* 13:1, 2); and the same writer informs us that on the following day, Friday, the Jews refrained from entering the Roman hall of judgment, lest they be defiled and so become unfit to eat the passover. (18:28.)

"... According to the records made by Matthew and Mark, the Lord's announcement that there was a traitor among the Twelve was made early in the course of the meal; and the institution of the Sacrament occurred later . . . All the synoptists agree that the Sacrament of the Lord's Supper was administered before the sitting at the ordinary meal had broken up; though the Sacrament was plainly made a separate and distinct feature . . . To many it has appeared plausible that because of his utter baseness Judas would not be permitted to participate with the other apostles in the holy ordinance of the Sacrament; others infer that he was allowed to partake, as a possible means of moving him to abandon his evil purpose even at that late hour, or of filling his cup of iniquity to overflowing."²

THE PICTURE

In the picture we see Jesus and the Twelve, apparently after Jesus had given Judas the "sop," at which time Jesus told Judas to do quickly what he intended to do. Here we see Judas on his way to meet those to whom he would betray Jesus. The other apostles are greatly concerned over Jesus' announcement that one of them will betray Him; but apart from John, they are not aware at this time that the betrayer is Judas.

After Judas left, Jesus taught the apostles many things. He tried briefly to prepare them for what was to follow.

The Last Supper took place in the upper room of a friend's home in connection with the observance of the Feast of the Passover. Peter and John had arranged this feast for Jesus and the Twelve.

—Marie F. Felt.

²From Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 596, 597, 617-619.



NT-6

NT-5

NT-4



The Last Supper

by Marie F. Felt

For I have given you an example, that ye should do as I have done to you. —John 13:15.

AS time for observing the great Feast of the Passover grew nearer and the crowds were beginning to arrive in Jerusalem to observe it, Jesus and His disciples sat eating and visiting in the house of Simon, the leper, in Bethany.

Not far away, in the city of Jerusalem, in the palace of the high priest, Caiaphas, sat the chief priests and the scribes. They were not enjoying their friends as Jesus was. Instead they feared Jesus and were making plans as to "... how they might take him . . . and put him to death." (*Mark 14:1.*) And as they sat there, thinking and planning, something very unexpected happened. To this very palace came Judas Iscariot, one of the disciples of Jesus. For a few pieces of money he had come to betray His Lord.

"And [he] said unto them, What will ye give me, and I will deliver him unto you? And they covenanted [agreed] with him for thirty pieces of silver. [About \$20 in American money.]

"And from that time he sought opportunity to betray him." (*Matthew 26:15, 16.*) [End of Scene 1.]

On the first day of the feast of the unleavened bread, a feast associated with that of the Passover, the disciples were wondering where Jesus would like to go to observe the Passover and what they might do to help. In answer to their question, Jesus spoke directly to Peter and John. They were to go to the city and prepare the feast.

He told them that as they entered Jerusalem, they would see a man bearing a pitcher of water. (This circumstance would be somewhat unusual since normally it was the women who carried the

(For Course 4, lesson of August 7, "The Sacrament"; for Course 1, lesson of November 20, "Prayers at Sunday School"; for Course 6, lesson of December 18, "The Sacrament"; for Course 10, lesson of September 25, "The Last Supper"; for Course 14, lesson of September 11, "The Last Supper"; and for Courses 26 and 28, lessons of July 3, "The Sacrament of the Lord's Supper.")



Flannelboard figures to be used with story. (To remove flannelboard insert from magazine, bend staples open and remove center spread picture then slip off insert which should be mounted on flannel and cut out.)

pitcher.) They were then to follow him until he came to a certain house. When he entered it, they would know that this was the house where Jesus wanted them to prepare the feast. They were then to ask to see the owner (goodman) of the house.

They followed Jesus' instructions and soon they saw and followed the man carrying a water pitcher. He led them to a house, and there they observed the owner who came to meet them.

As the goodman of the house approached, they very kindly gave him Jesus' message. It said: "... Where is the guestchamber, where I shall eat the passover with my disciples?"

We feel sure that this goodman must have been a friend of Jesus, since without hesitation he took the disciples to a large upper room, already furnished and prepared for such a group, "... and they made ready the passover." (*Luke 22:11, 13.*) [End of Scene II.]

In the evening, Jesus came with the others of the Twelve to the house where Peter and John were. It was good to be alone with them — His very special friends and helpers. He had much to tell them and to do, and the time in which He had to do it was not very long. [End of Scene III.A.]

As they sat around the table talking with each other, Jesus arose "... and laid aside his garments; and took a towel, ..." Then He poured "... water into a bason, and began to wash the disciples' feet, and to wipe them with the towel ..."

Seeing this, the disciples were somewhat embarrassed. This was a service that one of them could more appropriately have done, since it was customary before a meal began for someone to wash the travel stains off the feet of the others as they waited to be served. But Jesus had more than one reason for His act. Some of the Twelve were feeling, each in his own heart, greater and more important to Jesus than he thought the others were. Each of these men was trying to assure for himself a seat right next to Jesus in heaven. It was a good time, so Jesus thought, to teach them that really great people are humble and are willing to serve others.

As Jesus came to Simon Peter, Peter felt that Jesus should not be doing this lowly task. He felt that Jesus was their Lord and Master and was above such humble service. With love and admiration he said, "... Lord, dost thou wash my feet?" He was surprised that Jesus would do this. Then he said, "... Thou shalt never wash my feet ..." He felt completely unworthy to receive this service from Jesus.

But Jesus did not view the service as Peter did. He wanted Peter and the others to learn that to serve is a privilege and an honor. Very kindly He said, "For I have given you an example, that ye should do as I have done to you." Then He told

them that they ought to serve one another, and that if they would do as He had taught and showed them, they would be very happy. [End of Scene III.B.]

As He returned to the table, Jesus was very sad. The Bible tells us that "... he was troubled in spirit, ..." (*John 13:4-6, 8, 15, 21.*) He knew that it would not be long before He would leave these fine men. When He did leave, He wanted them to be strong, to be full of faith and courage, to be willing and able to go forth and continue to spread the great truths that He had taught them.

At the table, "... Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." (*Mark 14:22, 23.*) Then He told them to do this often in remembrance of Him.

When we partake of the sacrament each Sunday, both at Sunday School and at Sacrament Meeting, we are telling our Heavenly Father that we do remember Him and His Son, Jesus Christ, and that we are willing to do all the things that He has asked us to do. That means we will obey all of His commandments.

Now Jesus knew what Judas was planning to do, and as they sat at the table together, He said: "... Verily I say unto you, that one of you shall betray me." (*Matthew 26:21.*)

The disciples were surprised. They looked at one another wondering which one would do such a horrible thing. "And they began ... to say unto him one by one, Is it I? ..." (*Mark 14:19.*)

Simon Peter then beckoned to John, the disciple who was sitting right next to Jesus, "... that he should ask who it should be ... He then ... saith unto him, Lord, who is it?"

Then "Jesus answered, He it is, to whom I shall give a sop,¹ when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."

Jesus knew that Judas had agreed to betray Him, so He said to him after passing him the sop, "... That thou doest, do quickly." (*John 13:24-27.*)

Now the others at the table did not know what Jesus meant when He told Judas to do quickly what he had to do. Some of them thought because Judas kept the group's money bag, Jesus wanted him to go and buy things that they would need, or that he should give something to the poor. Judas knew, however, what Jesus meant, so he went out immediately; and it was night.

¹In Eastern lands where our table utensils are unknown, the meat, with the broth, is brought upon the table in a large dish and is eaten usually by means of pieces of bread dipped into the common dish. The bread so dipped is called a "sop." It was such a piece of bread dipped in broth that Jesus gave Judas. (*John 13:26.*) [From Smith, William, *A Dictionary of the Bible* (revised and edited by Rev. F. N. and M. A. Peloubet), 1884; Henry T. Coates & Co., Philadelphia, Pennsylvania; page 645.]

After Judas had left, Jesus and the eleven apostles talked for some time. He told them of the wonderful blessings that would be theirs if they would be strong and faithful.

Following this, they all sang a hymn. Then they went out, together, and crossed over the brook Cedron, into the Mount of Olives. [End of Scene III,C.]

How to Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

High priest, Caiaphas, with other chief priests and scribes in a group. They are sitting, talking together. (NT1.)

Judas Iscariot standing. He has come to betray his Lord. (NT2.)

Peter and John together. (NT3.) They are to follow a man bearing a pitcher of water.

A man, bearing a pitcher of water. (NT4.)

The owner of the house. (NT4.)

A long table with the apostles seated around it. (NT5.)

Judas (NT2) is a separate figure so he can be removed.

Jesus sitting at the table. (NT6.)

Jesus (NT8) washing Peter's (NT7) feet.

Order of Episodes:

Scene I:

Scenery: A room in the palace of the high priest, Caiaphas.

Action: The chief priests and scribes are seen talking. (NT1.) They are plotting to capture Jesus and put Him to death. As they so plot, Judas Iscariot (NT2) appears. He has come to betray his Lord.

Scene II:

Scenery: An exterior view of the goodman's house.

Action: Peter and John (NT3) are seen talking with the goodman. (NT4.) They are telling him of their mission. The man bearing the pitcher of water (NT4) is seen at the door about to enter into the house.

Scene III:

Scenery: The upper room where the Lord's supper is held.

Action: Jesus and His apostles enter the room. Peter and John are already there.

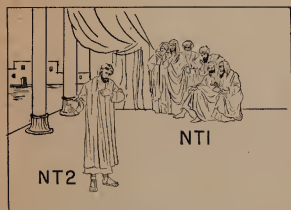
Jesus (NT6) and His disciples (NT5 and NT7) are seated at the table. Jesus notes the need to teach the apostles a lesson in humility and service. [End of Scene III,A.]

Jesus (NT8) is seen washing Peter's (NT7) feet. [End of Scene III,B.]

Jesus (NT6) is again seen with His disciples (NT5 and NT7) at the table. He gives them broken bread and wine which are symbols of His flesh and blood. He tells them to partake of these often to remember Him. Jesus tells that one of the apostles will betray Him. The men are amazed and disturbed. They ask who it is. Jesus passes the sop to Judas (NT2) who leaves, going out into the night. Jesus (NT6), still at the table, continues to give instructions to the others. (NT5.) [End of Scene III,C.]

Suggested Scene Staging

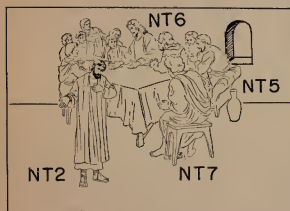
Background scenes for this and other flannelboard stories are available for \$1.95 at Deseret Book Company, 44 East South Temple, Salt Lake City 11, Utah.



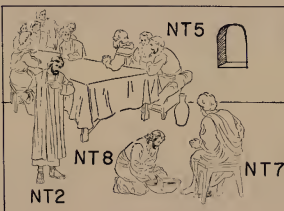
Scene I



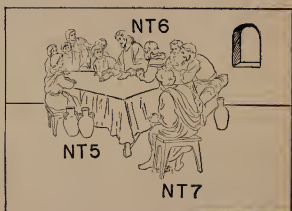
Scene II



Scene III, A



Scene III, B



Scene III, C



How Important Is a Good Start?

I read a letter the other day that made me feel that a good start is more important in Sunday School than in the Olympics. It was from a dear sister who signed her letter, "A Mother in Zion." She said:

"Last Sunday as I went into the Nursery class with my 3-year-old son, I saw a little boy sitting in the corner sobbing. The teacher tried to comfort him but had no success. She asked him his name, but could get no answer. She finally went ahead with the opening prayer, lesson, etc. When this child had sobbed until there were no more tears, the teacher again asked him his name. He could not speak plainly, but said, 'Mi.'"

"Michael?" asked the teacher. He nodded his head. "What is your last name?" she asked then. He only shook his head . . .

"When a child goes to school for the first time one of the parents, usually the mother, prepares the child for school and attends the first day. Yet when a 3- or nearly 3-year-old child, a mere baby, goes for the first time to Junior Sunday School, he may not have his mother with him.

"The mother pushes open the Junior Sunday School door, seats the child, whispers, 'Fold your arms; be a good boy,' and leaves him there . . .

"He has now begun a life in the Church — or has he? Will it be an unpleasant experience that will sour his attitude towards Church meetings and activities? Perhaps later someone will, with an extra effort, be able to make Church attendance a pleasant experience; and later still, he may yet obtain a testimony. But, oh, how much easier to build testimonies on pleasant experiences!

"It can be done! I know a lady who has five children and has saved her children from having a similarly sad experience to the one just related. As each child became old enough (between 2 and 3 years of age) she has taken him for the first time to Junior Sunday School.

"She has prepared him for the Junior Sunday School. She sat with him through the opening exercises and attended Nursery class with him several times. Then one day she attended Junior Sunday School, but left him at the door of the Junior Sunday School with his familiar teacher, and said, 'I must go to my class. You are big now; you are going in your own class. I will come back in a few minutes.'

"She left the Gospel Doctrine class five minutes early and was standing in the doorway of the Junior Sunday School as the door

opened. After a few times she found that she need not rush there. He was adjusted well, enjoying his teacher and his friends as he waited for her."

Not only is this good start essential to children, but to others as well. I know a young lady in her late teens who was invited to Sunday School by a friend. She was investigating the Church. It was her first experience at Sunday School. As she was leaving the chapel to go home, the greeter, an elderly, kindly, jovial man, was at the door. She told me that he shook her hand to say good-by and: "He looked me straight in the eyes and said, 'Come back again, won't you,' as though he really wanted me to come back."

She came back, was baptized, and is now a stake missionary.

How important is a good start? It may mean the difference between success and failure, between living with the Church and without it. I strongly urge upon all superintendents a careful reading and application of the instruction found in *The Sunday School Handbook*, March, 1959 edition, pages 31 and 38 concerning greeters, ushers and visits of parents.

—Superintendent
Lynn S. Richards.

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Answers to Your Questions

Who Can Attend Teacher Training Class?

Q. What is the age group for those invited to attend the teacher training class?

—St. George Stake.

A. There is no upper age limit. Every teacher, however, should answer the five qualifications contained on page 55 of *The Sunday School Handbook*, March, 1959 edition. The minimum age is set by the recommendation that before a teacher is called he should have completed two years of the four-year group known as the Gospel Message group—Courses 16, 17, 18 and 19. (See *Handbook*, page 41.)

Commendation to Auckland Stake

On April 13, the Deseret Sunday School Union received by airmail the Auckland (New Zealand) Stake comparative report of the ward and branch Sunday Schools, plus the nine ward reports and six dependent branch reports all properly filled out for March, 1960.

We certainly wish to commend the Auckland Stake ward and branch secretaries and superintendents for their promptness and thoroughness in furnishing this report.

The nine wards have a membership of 3,675, with an average attendance of 2,290, or 62.8 per cent. The six dependent branch Sunday Schools have an enrollment of 236, with an average attendance of 107 or 45 per cent. The total stake enrollment is 3,911 members. The report shows 127 *Instructor* subscriptions.

—General Superintendent
George R. Hill.

When Are Teacher Training Classes Held?

Q. Is it all right to hold teacher training classes during the regular Sunday School time?

—St. George Stake.

A. It is recommended that the class be held in the ward at the same time that the worship service of the Sunday School is held. It may convene 15 minutes or more before Sunday School commences, if a longer period for the class is desired and as long as the class does not conflict with priesthood meeting activities. (See *Handbook*, page 60.)

Can Nonmembers Assist in Sunday School?

Q. Do you recommend using a nonmember to direct the music in the Sunday School?

A. A nonmember with the right spirit seeking to learn the principles of the Gospel and to live them can oftentimes be helped by allowing him to participate in leading the singing. Participating in class discussion is substantially the only other activity they enjoy.

—Superintendent Lynn S. Richards.

Thirty-seventh Annual Brigham Young University Leadership Week

We recommend to Sunday School teachers and officers a choice array of subjects that are offered in the BYU Leadership Week program, June 4-9, 1960. Almost the whole gamut of Sunday School teaching and administration is covered. It is a fine opportunity for all.

—General Superintendent George R. Hill.

Memorized Recitations

COURSE No. 8

for Aug. 7, 1960

To be memorized by students in Course No. 8 during June and July, and recited in the worship service August 7 (taken from Course No. 8, *Old Testament Stories*):

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my

house, we will serve the Lord." (Joshua 24:15.)

COURSE No. 14

for Aug. 7, 1960

To be memorized by students in Course No. 14 during June and July, and recited in the worship service August 7 (taken from Course No. 14, *The Message of the Master*):

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7:1-3.)

COMING EVENTS

June 5, 1960

Sunday School

Sunday Evening Program

• • •

June 12, 1960

"Bring-a-Friend" Sunday

Ways of Using Role playing

by William G. Dyer*

A NEW dimension is coming into the teaching of ideas and principles dealing with morals, ethics, religion and human relationships. For a long time the technical fields such as physics, chemistry and biology have demanded that students practice in the laboratory the rudiments of the appropriate discipline in order to become practitioners of the science. In the areas mentioned first, the students have not been given any practice in the ideas and concepts they should use. As a result, the student is often unable to see clearly what the teacher is "driving at" and has difficulty in really transposing the principle into his own behavior.

Role playing is one method which gives the student a direct, personal experience in seeing a principle in action or learning about such intangibles as feelings and emotions. Following in detail are some different role-play activities a teacher may utilize, with some instruction as to how to incorporate this teaching tool into classroom use:

Role-Play Activities

The most common role-play activity is the type where a situation or problem for analysis is presented, members of the class are assigned roles and the role play proceeds until "cut" by the class leader. The members of the class who have been observing and those in the role-play situation then analyze what they saw and felt.

Purposes of the role play are: 1. To allow the role player to experience something of the feelings and reactions of the others; 2. To give the person some practice in trying out a new way of behaving; 3. To provide a concrete example that all class members have observed so they can then analyze the forces and activities that occur in situations like the one reproduced in the role play.

Example 1. Some families have used a simple role play to give children an insight as to how parents feel. At the dinner table, the children are assigned the parents' roles—one child is the father

and the other is the mother. Sometimes parents act like children and may behave in the disruptive ways of the children.

It is often a revealing eye-opener to the parents to discover how their children think they behave. Conversely, it is often revealing to the children to get some insight as to why parents feel and act the way they do.

Example 2. In examining a principle such as "going the extra mile" the following type role play could be used. The situation is centered around two roommates or sisters. In this case the one sister has borrowed the other's new sweater without permission. When the owner discovers this, in the first role play she gets angry and "tells off" her sister. Let the scene run long enough to get the first sister's reactions to being "told off."

Then role play a second situation where the sister, on discovering the other is wearing her sweater, honestly compliments her sister on how nice she looks and offers to let her use other items in her wardrobe if she will take appropriate care of the clothes.

Following the role play the actors report their feelings in the two situations. The other members of the class then report and discuss what they observed in the two situations.

Caution: It is obviously important in the above situation (as in any role play) to brief the role players carefully so they behave naturally in the role and not as they think they *ought* to behave. Also, it is possible that the role-play situation will not turn out as the teacher anticipated. Instead of rejecting the role play, the teacher, along with the class, can then analyze the situation to see what caused the outcome. This may give more insight than if the role play had moved along the anticipated path.

Example 3. Suppose you wish to look at the ways in which a person can go about following the Master's injunction that if you have a grievance against another, you go to that person and tell him of your grievance.

Outline first the situation where Dave has heard from a "friend" that his best friend, Allan, called

(For all Gospel teachers.)

*Brother Dyer is a training consultant of the National Training Laboratories for the National Educational Association. He is a former bishop of Brigham Young University Fourth Ward, BYU Stake. At present he is living in Washington, D. C.

him a "sissy." This has infuriated Dave, but he decides to go to Allan and ask him about this rather than never speak to him again, which is his first inclination. In reality, Allan has told the tale bearer that Dave was the type of person who did not like to fight *just to be fighting*, and the tale bearer had interpreted this to mean that Allan was calling Dave a "sissy."

The boys taking the roles of Dave and Allan are briefed separately as to their roles, and they act out the situation depicting how Dave would bring his grievance to Allan. After sufficient action has taken place the teacher should stop the role play and ask for discussion from the role players and the class around such points as: 1. How did Dave feel about going to Allan with his grievance—embarrassed, angry, hesitant? 2. How did Allan feel about being unjustly accused? 3. What did they do that helped overcome the misunderstanding? 4. What could they have done to help the situation?

Variations

As mentioned in a previous *Instructor* article on role playing, by Dr. Kenneth R. Hardy (November, 1959 issue, page 368), a number of variations can be used in the above situations:

1. The class may wish to replay the scene using different actors to see how others might handle the situation.

2. The class may be divided into small groups and the role play enacted in each group followed by a report by each to the total class.

3. The role-play scene may be stopped after a few minutes, part of the class then coaching the role players on how to improve the situation. The scene should then be continued, having the class observe any changes made as a result of the coaching.

4. Role play as a teaching tool can be used effectively: a. to illustrate a point or principle; b. to give practice on how to handle various situations, e.g., saying "no" to the school crowd that offers you a cigaret, admitting to strangers that you are a Latter-day Saint, persuading the Church

group to change its mind about skipping Church and going to a movie; c. to illustrate what the persons involved in a case study or story actually felt. You could update the story of Job to see how the class would feel if they were rejected and ridiculed by friends and family.

Points To Remember

1. Be clear as to the objective or purposes of the role play.

2. Find role-play situations that are real and important to the class.

3. Spend enough time orienting the class and role players to the situation and briefing the actors in their roles, that they might have a "feel" for the role and will not treat it as silly.

4. Use the members of the class as observers and have them look for specific things in the scene they are watching, e.g., signs of frustration, hostility, cooperation, etc.

5. Let the role play scene run long enough to get a clear picture of the situation but not so long that the actors get tired of their roles.

6. Until one is adept at creating role-play situations out of class discussions, it may be best to plan the situations carefully in advance.

7. Let the learnings come from the class. Do not force ideas on the students. Nothing is more exciting than insights a student gains for himself.

8. Encourage the role players and the class to share honestly their feelings with each other as to how they felt and what they saw in the role-play activity. This can be helped if you, as the teacher, share your real feelings with the class.

9. Remember that role playing is only *one* tool that can be used. Also use such tools as group discussions, buzz groups, visual aids, panel discussions and class projects.

10. It takes courage to try a new tool like role playing. Plan carefully and prayerfully and try it out. You will never know if it works until you use it. Remember, too, that you will not be perfect the first time — allow yourself to make mistakes and learn from them.

LET US SING A NEW SONG



Directions from the Testaments

Both the Old and the New Testaments have abundant directions for congregational singing, of which we would do well to continually remind ourselves.

First: We are to sing loudly and with a joyful noise.

Make a joyful noise unto the Lord, . . . come before his presence with singing. (Psalm 100:1, 2.)

. . . Let us make a joyful noise to the rock of our salvation. (Psalm 95:1.)

Second: We are exhorted to sing *new* songs. No doubt this is to keep us alert and lively and out of comfortable ruts.

Sing unto him a new song: . . . (Psalm 33:3.)

O sing unto the Lord a new song; for he hath done marvellous things: . . . (Psalm 98:1.)

And they sung a new song, . . . (Revelation 5:9.)

Third: The most frequent scriptural exhortation concerning singing is that we are to sing unto the Lord.

I will sing a new song unto thee, O God: . . . (Psalm 144:9.)

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, SINGING with grace in your hearts TO THE LORD. (Colossians 3:16.)

. . . Be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, SINGING and making melody in your heart TO THE LORD; (Ephesians 5:18, 19.)

We are no doubt living in that latter day spoken of so melodiously by Isaiah:

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. (Isaiah 51:3.)

Let us practice to *sing unto the Lord* — a *new song* — with *loud voice* — with the spirit of thanksgiving in our hearts. —Alexander Schreiner.

Senior Sunday School Hymn for the Month of August

"Sweet Is the Peace the Gospel Brings"; author, Mary Ann Morton; composer, Alfred M. Durham; *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 191.

Alfred M. Durham has four hymns in the present (1950 edition) hymnbook, among them that great MIA number, "Firm as the Mountains around Us," and the hymn which we are considering now. Brother Durham was both an able musician and a splendid Latter-day Saint. In his congregational directing he was always eager and anxious that the minds of the singers be on the text.

The idea of PEACE is one of the greatest in the whole world of ideas. It deserves a strong place in our minds. Consider that the Gospel is a Gospel of *peace*.

Blessed are the peacemakers: . . . (Matthew 5:9.)

. . . His name shall be called . . . Prince of PEACE. (Isaiah 9:6.)

. . . And on earth, PEACE, good will toward men. (Luke 2:14.)

. . . Preach the gospel of PEACE . . . (Romans 10:15.)

. . . To be spiritually minded is life and PEACE. (Romans 8:6.)

. . . Walk in the meekness of my Spirit, and you shall have peace in me. (Doctrine and Covenants 19:23.)

In other words: "Sweet is the Peace the Gospel Brings," and this is what we are singing about.

To the Chorister:

What is "light refulgent"? It is light that shines brightly, with brilliance and splendor. Whose "wings" are mentioned in the first stanza? This is a poetic expression. The Gospel wings its way, or flies, into our hearts, at the same time illuminating our changing scenes of life.

What is "transcendent love"? This is a superior love of such excellence as to be beyond the bounds of our human understanding. The chorister need not make long explanations of these expressions, but a casual remark here and there will be helpful in understanding what we are singing about.

We should remember always that a good preparatory upbeat will help everyone to start singing simultaneously. If the singers do not begin together, then there may be a fault in the quality of the upbeat. (The technical term for the upbeat is *anacrusis*.)

While we will sing this hymn in a moderate, devotional tempo, we need not sing it in a whispering voice. Let us sing it *forte* so that we will bathe ourselves with its sounds; and let us always emphasize the melody. This is the important voice part.

To the Organist:

Organists will have no difficulty in playing this music. It will be well to play and practice it at the monthly preparation meeting.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of August

"We Give Thee But Thine Own"; author, W. Walsham How; from *Cantica Laudis; The Children Sing*, No. 61.

For children to understand the message of this concise hymn, they must have a knowledge of the principle of tithing.¹

Maybe it would be well to review some previously taught hymns to re-emphasize that the earth is the Lord's and everything in it belongs to Him. "For the Beauty of the Earth" and "Lord We Thank Thee" might well be used to reiterate this thought.

We are privileged to enjoy this beautiful world and are only asked to pay a small portion in return for all our gains. This small portion — one tenth — is called tithing and should be given willingly and cheerfully. There is a significant fact that not only the gift but also the giver must be acceptable to the Lord. In *Genesis 4:3-7* we read that neither Cain's gift nor the spirit in which he gave it was acceptable unto the Lord; therefore, both were rejected.

Because of the wonderful promise which accompanies the law of tithing, we cannot afford to neglect our part of this agreement. In *Malachi 3:10*, we read:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

To the Chorister:

The Gospel concept we would

hymn is that everyone is expected have children acquire from this to pay tithing with a worshipful spirit, that all may receive not only the joy which comes from being obedient, but also the other blessings which follow this activity.

After we have taught the Gospel message, we should relate it to the words of this hymn. The sentence structure is adult in nature. A complete message of tithing is given very concisely, but it needs explaining to children.

Teach the song by rote, using

the interval beat pattern to help the children see as well as hear the melody. The melody is simple, almost always scalewise and within the staff which is the range of children's natural singing voices. The rhythm is very simple also; therefore, the text is the only difficult part of the hymn.

To the Organist:

Simplicity demands perfection. Be sure to play the correct notes. This is a hymn with a simple, direct message of great importance.

—Mary W. Jensen.

August Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"I am the light and the life of the world."¹

¹ *Nephi 9:18.*

FOR JUNIOR SUNDAY SCHOOL

"Then spake Jesus again unto them, saying, I am the light of the world."²

² *John 8:12.*

Organ Music to Accompany August Sacrament Gems

LENTO

ALEXANDER SCHREINER

¹See "A Prophecy Fulfilled," by Bryant S. Hinckley, page 191 of this issue for a story on tithing.

notes from the field ...

Compiled by Camille W. Halliday

Waste Not, Want Not

AS Sister Glen H. (Adele) Tolman, Bonneville Stake adviser for Course 1, visited the wards in her stake, she felt the great need for some quiet toys to be used in the "doing time" of the nursery classes.

This led her to hold a series of toy-making workshops with the teachers of Course 1. During the class period at stake preparation meeting prior to the first workshop, Sister Tolman demonstrated homemade toys and how they can be used with nursery children.

Ward coordinators and teachers of nursery classes in Bonneville Stake collected large juice cans, empty thread spools, corrugated cardboard boxes, odds and ends of enamel paints and hosiery boxes.

The smell of paste and paint, the noise of cutting and sawing, was much in evidence that first workshop night as the teachers worked industriously to finish four jigsaw puzzles. Two puzzles were made of corrugated cardboard on which a picture of a church had been pasted before it was cut into various shapes. The other two were made of pressed board and cut with a coping saw. The puzzles will be stored in painted hosiery boxes.

The teachers also painted spools and 46-ounce juice cans with enamel. The juice cans will serve as storage receptacles for the spools.

Picture sewing cards and build-up toys were made at a later

workshop. As all the materials used in making nursery toys are scrap articles, the cost of this project is simply time and energy.

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The Voices of Little Children

ONE hundred thirty-two Junior Sunday School children from East Pocatello Stake furnished the music for the quarterly conference of that stake, under the supervision of Sister E. T. (Onetta) Vernon, stake Junior Sunday School coordinator.

Plans were made and discussed with the stake Sunday School superintendency several months prior to the conference.

Gayla Hawkes, stake Junior Sunday School chorister, and Lois Cox, stake organist, chose the six songs to be sung and made typed copies of the words to these songs for each ward in the stake. They then encouraged the ward choristers to teach these songs to their respective ward children. Specific typed helps on how to teach the songs were also given each ward.

Three well-organized joint practices were held. It was the responsibility of the ward coordinator, chorister and organist to see that the children of their ward were called for and brought to these practices.

A prize was offered to the ward having the most children present at the practice and at the conference. Inkorn Ward won with 32 children singing in the chorus, and they were presented with a framed picture for their prospective new chapel.

Printed slips were given every mother asking them to please dress the boys in white shirts and the girls in white blouses.

The congregation was thrilled with the children's clear and beautiful voices. The children were happy and proud knowing they had pleased their teachers, parents, leaders and their Heavenly Father. Those who had worked long and hard and had given so



The children's clear, beautiful voices thrilled all at a quarterly conference. unselfishly of their time were satisfied with the outcome of this project.

Submitted by Onetta Vernon.

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Enthusiasm and the Book of Mormon

WHEN Marvin Kettle was called to teach the Book of Mormon class in the Sunday School of Ballard Ward, Roosevelt (Utah) Stake, he felt very humble and was rather reticent in accepting. He felt he did not know enough about the Book of Mormon to teach this class of teen-agers, which had been having some discipline problems.

But seeking the help of the Lord, he began. Every spare moment found him reading and studying the Book of Mormon. In fact, he made a family project

(For Course 1: for Junior Sunday School Music; and of interest to all Gospel teachers; also for Course 6, lesson of December 4, "Our Church Welfare Program"; and for Course 16, lesson of December 4, "Church Program for Material Needs of Members.")

of it, trying his lessons out on his family and discussing the subjects with them.

He also began a study group with a few of his friends, and once a week they came to his home to study the Book of Mormon.

Brother Kettle's love and respect for his students and his enthusiasm for the Book of Mormon was contagious, as the students readily accepted assignments to read certain chapters and come the following Sunday prepared to report to the class.

Humility, prayer, study, effort, enthusiasm and love for his work are Marvin Kettle's keys to success.

Submitted by Rulon Dean Skinner, Roosevelt Stake Assistant Sunday School Superintendent.

A Day with the Pioneers

"I didn't know the welfare program was so big and did so much good."

"Now I know what happens to the milk and other things we give to the welfare program from our ward and stake. I'm going to be a lot more willing to help with it after what I've seen today."

"After seeing and hearing the Tabernacle organ and learning about the other buildings and monuments on Temple Square, I know our Father in heaven was the Pioneers' guide."

"I feel I am so much better acquainted with the Pioneers after our trip today. Reading my Sunday School manual will be like reading a diary of someone I really know."

"We sure have a lot to be thankful for, haven't we."

"After what I have seen today,

I will always appreciate what the Pioneers did for us."

These are a few of the comments which came from a group of 96 boys and girls of Course 11, East Cache Stake, Logan, Utah, as they toured Salt Lake City's Welfare Square, Temple Square, Utah State Capitol and its grounds, and then up Emigration Canyon to Little Mountain. There they stood on the spot where the Pioneers first saw Salt Lake Valley. They stopped at the last two campsites of the Pioneers and finally visited "This Is the Place" Monument. Their guide, Fred E. Curtis, made the Pioneers come alive in the minds of all present as he related numerous stories of the hardships these people went through and described the rugged, rock-choked canyon with its almost impenetrable tangles of timber and brush that greeted the Pioneers on that memorable day in July, 1847.

Credit for the success of this stake excursion goes primarily to Sister Rhea H. Gardner, East Cache Stake adviser for Course 11, who, with the assistance of her ten class teachers, did such a masterful job in planning and executing the trip. Tentative plans were made six months in advance. Three months before the tour letters were written to the guide service of each place the group planned to visit. Six weeks prior to the trip printed sheets were given each active and potential class member on which was stated the cost of transportation, a tentative schedule of the trip and other instructions. The parents of each class member were to sign one of these slips, as was each student.

Preceding the class member's signature was the following:

"I plan to participate in the above tour. Remembering that I will be a representative of my Church, my ward, my priesthood quorum (if a boy) and my family, I will conduct myself at all times as a mature individual by:

1. Being properly respectful of whatever place I may visit.
2. Being punctual in keeping with the planned schedule.
3. Taking every opportunity to learn more of the things I may see.
4. Being courteous to and considerate of all other members of the tour group and others we may associate with."

Signing their names to the above statement did much to account for the superior conduct of the students.

Three buses loaded to capacity deposited a tired but appreciative group of boys and girls and teachers at Logan at the end of the day.

Submitted by East Cache Stake.



An excursion to Salt Lake City made history come alive for the students.



Brother Berrett



Brother Burton

MEET YOUR NEW BOARD MEMBERS

Golden L. Berrett and Marshall T. Burton

Golden L. Berrett

Golden L. Berrett, widely known as an educator and Church worker, was the first of two seminary principals called to the Sunday School General Board during March.

The new board member began his professional teaching career as an instructor in the Jordan School District in 1925. Eleven years later, in 1936, he joined the Church Department of Education and was named principal of the Duchesne Seminary in eastern Utah, where he remained until 1943. At that time he was appointed to his present assignment with the Sandy Seminary.

Brother Berrett's Church service has been particularly outstanding. He filled a mission in the Eastern States, from 1930 to 1932, where he served for 11 months as the mission secretary. Before his mission call, he was superintendent of the Young Men's MIA in his home ward—the Union First Ward, East Jordan Stake of South Salt Lake County. He had also served as president of his Elders Quorum and had been a member of the stake Sunday School board.

Home from his mission he began a continuing career of Sunday School teaching. Beside his other Church assignments, he served in the bishopric of the Duchesne Ward, Duchesne Stake, for three years, from 1936 to 1938, following which he was called to the Duchesne Stake presidency for five years, from 1938 to 1943.

In Union Brother Berrett was a member of the East Jordan Stake high council for a year before being named bishop of the Union

First Ward in 1944. At the time of his call to the General Board, he was serving as a member of the East Jordan Stake Aaronic Priesthood Committee.

Born in Union, Salt Lake County, Brother Berrett received his elementary and high school training in Jordan School District. He was graduated from the Utah State University (USAC) at Logan, Utah, in June, 1933, a year after his mission release. Since then, he has taken numerous summer session courses at the University of Utah and Brigham Young University.

In 1932—two months after returning home from his mission—Golden Berrett was married in the Salt Lake Temple to Caroline Kimball of Draper. Brother and Sister Berrett are the parents of eight children. Their third eldest, Sherrell, is currently serving in the Australian Mission.

Despite his many professional and Church responsibilities, Brother Berrett has interest in such activities as sports, livestock raising, horticulture, camping, hunting and fishing.

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Marshall T. Burton

At 29, Marshall T. Burton is one of the youngest members of the General Board in age, but he brings to his new and important calling a background rich and varied in Church service.

At 19, he was called to the British Mission where he served as a district president. Next, he was called into the army at Fort Ord, California. While there he served in the bishopric of the Pacific Grove Ward in San Jose Stake.

His military assignment over, he came home to Salt Lake City's East Twelfth Ward in University Stake and renewed his studies at the University of Utah until being granted his bachelor of science degree in March, 1957. This was nine years after being graduated from South High School in 1948, and is a mark of Brother Burton's persistence in reaching a goal.

At different times while attending the university, Brother Burton served in his ward as superintendent of the Young Men's MIA, as superintendent of the Sunday School and as the ward teaching coordinator. At the time of his call to the General Board on March 26, he was serving in the superintendency of the Young Men's MIA of the North Twentieth Ward in Ensign Stake.

For one year the new board member taught in the Kaysville Seminary, 20 miles north of Salt Lake City. Since 1957 he has been at the Highland Seminary, opposite Salt Lake City's newest high school. He is principal of this seminary.

Brother Burton is married to the former June Barlow of Bountiful, the ceremony having been performed in the Salt Lake Temple in 1953. They are parents of three pre-school-age sons.

Because being a seminary principal calls for seemingly round-the-clock teaching, counseling and social activities, which are added to his family and Church responsibilities, Brother Burton has very little free time. But when he does have some, his first choice for leisure-time activity is woodworking.

—Harold Lundstrom.

People for the most part commit crimes because they do not have the moral stamina and traits of character to withstand temptation. The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him and serve [Him].¹

—J. Edgar Hoover.

A DEFENSE FOR OUR YOUTH

a letter on Sunday Schools

from FBI Chief J. Edgar Hoover

Editor's Note: The following paragraphs are from a letter written by Federal Bureau of Investigation Director J. Edgar Hoover to his friend Cyril W. McClean, an Oakland attorney, in reply to the question, "Shall I force my child to go to Sunday School?" This article was first published in *The Oakland Tribune* in 1955, and its reprinting here has been recommended by President Bruce R. McConkie, of the First Council of the Seventy.

LET me tell you of the experience of one juvenile court judge who, over a period of eight years, had some 8,000 boys and girls under 17 years of age brought before him for violating the law.

Of those 8,000 delinquent children only 42 regularly attended Sunday School.

Perhaps even more striking is his finding that none of these children had a mother or a father who attended Sunday School or church regularly.

Should those 42 delinquents have been sought out and rejected because some motive other than religious conviction brought them into the Sunday School fold? Certainly not.

It is the whole objective of Sunday School training to turn such people toward God — to make them truly religious adherents. When this is accomplished, they will attend services simply as an essential part of their scheme of living. But this is not an overnight objective.

The individual must be subjected to the Sunday School influence over a period of time to bring it about. Thus, every motive that will bring new members to the Sunday School, no matter what their degree of conviction at the time, should be exploited to the utmost.

How else shall the uninstructed child be exposed to the influence of Christian principles? How shall he have opportunity to know the rewards of a Christian way of life?

It is particularly essential that early childhood be afforded the influence of the Sunday School, for

these influences brought to bear in the formative years will determine much of the whole course of future behavior.

The youth who has experienced old-fashioned Christian training and discipline in the home, and has received sound, efficient Bible teaching in the Sunday School has been given a sword and buckler against temptation.

No matter how brilliant a student he may be of ethics or philosophy in the secular sense, he must receive the inspiration of sincere religious conviction if he is to be protected from the rampant ideology of materialism which leads to lack of moral responsibility and lawlessness.

The Sunday School teachers of the nation are doing a truly magnificent job. They are insuring that the child who is so fortunate as to come into the Sunday School fold receives instruction in the Word of God, the unequaled guide to righteous living and faith in the future. They are laying "upon a rock" the foundations of Christian character in their disciples, the Sunday School scholars. Our hopes for the future are in their hands.

Surely no parent can be blind to the creeping paralysis of secularism and materialism which continues to infect the moral fiber of the world.

Surely every parent worthy of the name will recognize the essential part Sunday School training must play in developing Christian ideals and staunch moral stability in the children whose moral character and philosophy of life are their parents' most pressing responsibility.

Let us as parents encourage our children's trust in the Sunday School and their Sunday School teachers. Not only will our children become better men and women for the Sunday School's training, but the nation will become a better nation, and the world a better place.

The banners of Christ can lead the way to the moral and spiritual rebirth of our great nation. In the forefront of His banner-bearers are the Sunday Schools.

(For Course 16, lesson of July 31, "LDS Concept of the Gospel as a Way of Life"; for Course 25, lesson of November 6, "The Way to Better Communities"; and for Courses 26 and 28, lessons of December 4, "Practical Religion.")

¹Faulkner, William J., "Who Are the 'Called,'" *International Journal of Religious Education*, March, 1960, page 3.

the best lesson of all is . . .

A Living Example

by Jane Hopkinson

JOHN the Baptist had been preaching for some time when Jesus approached and asked to be baptized by him. "... John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness . . ." (*Matthew 3:14, 15.*) To fulfill all righteousness the Saviour set many examples for us to follow.

At the age of twelve Jesus showed obedience to His Heavenly Father and His earthly mother. "... How is it that ye sought me? wist ye not that I must be about my Father's business? . . . And he went down with them, and came to Nazareth, and was subject unto them: . . ." (*Luke 2:49-51.*)

Jesus was tempted three times by the devil but was able to say, "... Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Luke 4:8.*)

Jesus sent messengers ahead to prepare for His visit to a village in Samaria. He was refused entertainment and a hearing. The Samaritans were very disrespectful. The apostles James and John asked Jesus if He wished them to call down a fire to destroy the Samaritans, but the Saviour answered, "For the Son of Man is not come to destroy men's lives, but to save them . . ." (*Luke 9:56.*) This was an important lesson to the apostles, as well as to us, in tolerance, charity and patience.

The woman who had transgressed the law was brought to the Saviour. The people asked Him what should be done with her. The law of Moses said she should be stoned to death. Jesus delayed

His answer while He wrote in the sand. Then He said, "... He that is without sin among you, let him first cast a stone . . ." After writing in the sand again, He raised His head and noticed that her accusers had slowly walked away. To the woman He said, "... Go, and sin no more." Let us not be too quick to judge nor condemn. (*See John 8:3-11.*)

Zacchaeus, a chief among the publicans and a very rich man, wanted to see Jesus as He came to Jericho. Zacchaeus was a small man, so he climbed a sycamore tree to see the Saviour as He passed through the town. When Jesus came to the tree, He looked up and said, "... Zacchaeus, make haste, and come down; for today I must abide at thy house." The people who witnessed it said "... That he was gone to be guest with a man that is a sinner." Zacchaeus told Jesus "... the half of my goods I [will] give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, . . . For the Son of man is come to seek and to save that which was lost." (*Luke 19:5-10.*)

At the Last Supper the Saviour washed the feet of the apostles, again showing great humility. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (*John 13:14, 15.*)

Through example the Saviour taught and showed the necessity and value of prayer. Many times during His life He left the people and went to the hills to pray. In the Garden of Gethsemane He prayed "... not my will, but thine, be done." (*Luke 22:42.*)

In the Book of Mormon we read:

Therefore ye must always pray unto the Father in my name; And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father, . . . And behold, ye shall meet together oft; . . . and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name. (3 Nephi 18:19-23.)

Jesus Christ set the examples for us to follow; and if we teach as He taught, we must strive to live by His examples — sincerely, humbly, lovingly, kindly and understandingly.

President J. Reuben Clark, Jr. has said "May the Lord help us to keep His commandments. Help us to earn that which He has provided for us."



GOD GAVE ME EYES¹

God gave me eyes that I might see
The wonder of a blossoming tree,
My dolly's face, my story book,
And how the various creatures look.

God gave me ears that I might hear
The laugh of brooklets ringing clear.
My kitten's purr, a violin
And Mother, when she calls me in.

God gave a nose that I might learn
The perfume of each flower in turn,
Of fragrant foods prepared to eat,
The dusty smell of new cut wheat.

God gave a tongue that I might know
The flavor of all fruits that grow,
The taste of honey from the bee,
And good things Mother cooks for me.

God gave a sense of touch that I
Might do my work, feel wind pass by,
Might know the sun's caressing heat
And dusty roads beneath my feet.

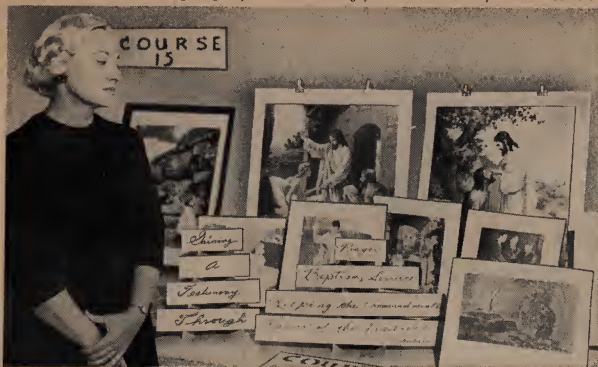
I thank You, God, for making me
So that I hear and feel and see;
And since these dear gifts came from You
I'll use them as You'd want me to.

—Olive W. Burt.

(For Course 1, lesson of August 23, "Heavenly Father Can Do Everything," and lesson of October 2, "Thank You for Our Own Special Gifts"; and for Course 2, lesson of November 6, "We Have Many Blessings.")

¹Used by permission of Samuel Gabriel Sons and Co., New York.

Marine Wilson analyzes the Course 15 display, which will give teachers information as to what they might find in a library for enrichment of their lessons.



Doreen Mohrke demonstrates a useful library item — a map of Bible lands.



libraries . . .

TO IMPROVE THE GOSPEL TEACHING

by Keith E. Montague*

BUILDING interest and activity in ward Sunday School libraries can be a slow and discouraging process. Despite the emphasis on teaching aids and references and their proven value, many ward superintendencies and faculty members would seem to prefer getting along without them. The usual questions are: Will anyone really use the library? Where can we possibly put it?

But such hurdles make success all the sweeter!

In Salt Lake City's Ensign Stake, stake librarian Doreen Torrens Mohrke and her librarian col-

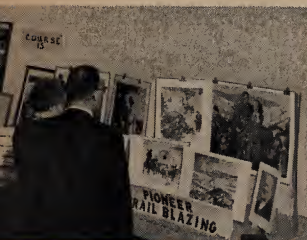
(For Sunday School librarians, officers and teachers.)
*Brother Montague is secretary of the Ensign Stake Sunday School.

leagues in the 10 ward Sunday Schools have been enjoying some of that sweet satisfaction.

The basis for Sister Mohrke's library program and the aim she sets for her ward Sunday School librarians is a "larger vision of library function." She discourages the concept of a librarian as one who clips out pictures and pastes them up. That is an important part of the job, of course. But in the larger sense the librarian can magnify her calling until she is one of the most sought-after persons in the ward; this she can do by striving always to build a living, vital library of aids and source material that becomes the fountain of help for every teacher in the ward.

In step-by-step practical terms, the Ensign Stake procedure is this:

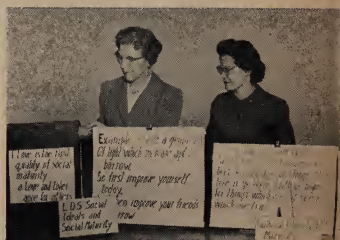
In each ward, Sister Mohrke and the ward Sunday School librarian meet with the Sunday School superintendency and the bishopric. The purpose is twofold: first, to arrive at unanimity on the need for a truly helpful, functioning library; and second,



Ensign Stake Sunday School teachers, officers find useful teaching aids at preparation meeting library exhibit.



Librarians of Ensign Stake are Sisters White (L), Tanner, Smyth, Brough, McNeill, Gittens, Wilson and Mohrke.



Marie Tanner (L) and Helen Smyth check charts which explain principles that are essential to Gospel teachers.

to determine just where in the building the library can be accommodated physically.

While the first purpose is accomplished readily, the second usually proves to be a substantial problem and a cause for much procrastination and delay.

Sister Mohrke's procedure is to ask that the group survey the building together before they disband. Impossible as the prospect for a suitable location may seem to the bishopric and superintendency, Sister Mohrke makes it a point *always* to have a proposed site in mind. If no better solution is advanced, she reminds the group of her proposed location either until it is made available or, better still, until a more desirable place is prepared. Sister Mohrke feels that adequate physical housing for the library is absolutely essential as a first step.

With the site prepared, next must come the acquisition and organization of suitable material.

Librarians are encouraged to discuss finances with their superintendencies and the bishopric. Some filing, mounting and recording materials must inevitably be purchased, even though a great many valuable teaching aids and references may be acquired without cost through ingenuity and persistence.

In discussing finances, the librarians are advised against trying to anticipate and request a full year's budget in advance. There must be flexibility and opportunity to take advantage of unforeseen availabilities and to provide for unforeseen needs.

One ward in the stake solved its library's initial financial needs by gathering and selling a large number of old books that would be of no use in the library. The sale netted \$90, which got the now active and busy library off to a healthy start.

All 10 wards of Ensign Stake now have built or are building physical facilities for their libraries.

With the physical facilities fully prepared and the acquisition of suitable material settled to a sound system, the librarians are encouraged to

become vigorous missionaries for the larger concept of library work, making full use of recognized library procedures and the valuable guidance given through the Sunday School General Board.

The librarians are advised to include the following in their activities:

1. Prepare kits of chalk, pencil, paper, eraser and thumbtacks for each teacher and distribute them each Sunday.

2. Give each teacher a library request sheet on the second Sunday of the month, to be returned the third Sunday, which enables the librarian to prepare aids in advance for the following month.

3. Put emphasis on the gathering of larger pictures for the better service they perform in larger classes.

To carry their concept a step further, Sister Mohrke and the ward librarians have recently inaugurated a program of teaching aids displays at monthly preparation meeting. The various teaching courses are divided in advance among the librarians, who, in turn, meticulously prepare teaching aids and references for each course. An elaborate display of these materials is set up in a room or foyer adjacent to the preparation meeting assembly to demonstrate dramatically to the teachers and stake board members the wealth of material available in the libraries for the ensuing month's lessons.

Displays include flannelboard lessons, mounted pictures, accordion pictures, genealogical charts, cutouts, display tripods, books, a shadow box, a miniature theater box, a sandbox, a blackboard and records and a record player.

Teachers and board members have viewed the exhibits appreciatively, grateful for the suggestions they have seen and for the enrichment these give to the lessons. It is effective encouragement, too, for stake board members to expand the use of aids in their respective preparation meeting groups.

Ensign Stake is finding in clear-cut terms the tremendous role that can be played by librarians—a role that magnifies each teacher's effectiveness and makes lessons live and last.



Elise Gittens (L) and Edall McNeill put final touches on their Junior Sunday School exhibit on travel lessons.



Sister Mohrke shows an interesting item to Dr. Arnold C. Tays and Dr. Alfred M. Okelberry, Ensign Ward superintendents.



Sister Mohrke arranges photos of Lamanite archaeology which President Milton R. Hunter loaned display.

WHAT SHALL IT PROFIT ?

The church that gained the whole world, and lost . . .

This chart shows a comparison between the Christian Church of the first century (apostolic era) and that of the fourth century.

By the fourth century the church had "progressed" from a persecuted minority to the state religion of the Roman Empire. Vast numbers were being attracted to it; its ministers were influential; its doctrines were popular. In the process of gaining this recognition and power, however, it lost the truth.

The Apostasy was gradual. Inevitably, differing practices existed simultaneously in different areas. While many of the developments shown below for the fourth century were church-wide, all of them were operative somewhere in the church.

	FIRST CENTURY	FOURTH CENTURY
CHURCH GOVERNMENT AND ORGANIZATION	Central government effectively directed by 12 Apostles under divine inspiration.¹ Apostles resolve Church-wide problems. No state intervention in Church's affairs.² Bishop or presiding elder heads each local church (branch). Apparently answerable to Apostles. All bishops equal in status.³	Apostolic order extinct. No central ecclesiastical government. Emperors favor the church and assume its effective direction.¹ Area councils determine problems of their respective areas. Emperor convenes, influences and sometimes presides over church councils of wider jurisdiction, appoints judges for religious disputes, decides contests between the people and their bishops.² Inequalities of status among bishops, but supremacy of Roman bishop not yet established.²
FORMULATION OF DOCTRINES AND CONCEPTS	Doctrines received largely from personal witness of Christ's ministry.¹ Doctrines taught in simplicity, and under direction of Spirit of God, around central concept of the Saviour's atonement.¹ Some apostate tendencies apparent even in days of Apostles.¹ Doubtful issues resolved by Apostles.¹ Exhortation and example the methods for seeking compliance with correct concepts and practices.¹	Doctrines deduced from New Testament and early Christian writings and from tradition.³ Doctrines interpreted, modified and augmented by minds schooled in pagan religion and learning. Profound mental speculation unaided by Spirit of God produces false doctrines often of considerable complexity.³ Apostate beliefs multiply.³ Disputed issues discussed in councils (see "Church Government and Organization"). Subsequent reversals of decisions frequent.³ Conformity enforced on unsuccessful factions by weight of civil power.³
ORDINANCES (BAPTISM AND SACRAMENT SHOWN AS EXAMPLES)	Baptism Administered by immersion immediately on profession of faith in Jesus Christ and repentance.¹ Not administered to little children.³ A simple ordinance as administered by the Saviour Himself.¹ Sacrament Administered on Sundays in worship service² Bread and wine consecrated by simple prayer of presiding officer, the people responding "Amen." Prayer includes recognition of the Saviour's sacrifice, and request for companionship of Holy Spirit, to strengthen faith and improve partakers' service.³ Deacons distribute sacrament to the members present and carry it also to those absent.²	Baptism Sometimes administered by sprinkling or pouring (but immersion still the general practice).¹ Baptisms normally performed only twice a year.² Candidates for baptism (rolled catechumens) undergo long period of preparation and trial.² Administered to little children. (This not yet a universal practice).³ Many additions of ceremony and ritual, e.g.: Exorcism of evil spirit.² Candidate verbally renounces Satan.² Anointings with oil.² Triple immersion (once for each member of Godhead).² Salt placed in mouth (symbolic of new-found purity and wisdom)² Baptized person immediately given sacrament with milk and honey (food for "babes" in the gospel).² White clothes worn by new member for seven days after baptism.² Sacrament Administered two or three times a week at worship services. Also administered at funerals and at sepulchres of martyrs. (This later led to masses in honor of saints and for the dead).² Sacrament administered with longer prayers and more ceremony.² Before distribution, the bread and wine are lifted up for all to see. (This later led to the adoration of the symbols).² Catechumens (see "Baptism") and penitents not allowed to be present during sacrament service.²



FIRST CENTURY



FOURTH CENTURY

WORSHIP

Services held in private houses.²

Characterized by simplicity.²

Simple prayers offered, hymns sung. Scriptures read to congregation.²

Short exhortation given, full of warmth and love.²

Testimonies borne as Spirit dictates.²

Sacrament administered.²

Services held in ornate buildings, adorned with pictures, images, gold and silver ornaments. (Buildings either taken over from pagans or built specially).²

Characterized by splendid robes, miters, tiaras, crozier, processions and similar extravagances.²

Eye-catching ritual and ceremony multiply.²

Variety of liturgies evolve.²

Prayers are lengthy and bombastic. Scriptures read. Lengthier hymns (e.g. "Psalms of David") in use.²

Long discourses given. Speakers rival each other in oration, and congregation applauds as in theaters.²

Sacrament administered.²

PRACTICES

Marriage encouraged.¹

Maximum righteousness enjoined on all.¹

Honesty considered essential.¹

Church members persecuted by Jews and Romans.²

Love and equality exist between Church members.²

Branches function on basis of common consent.²

Celibacy considered more holy state than matrimony.²

Double standard accepted — "precepts," obligatory for all; "counsels," for aspirants to superior holiness.²

Considered commendable to deceive and lie in furthering ends of truth and piety.²

Church persecutes non-Christians and "heretical" factions within church.²

Loss of true spirit produces pride and great inequalities between members.²

"Common consent" virtually extinct due to usurpations of church officials.²

MINISTERS OF THE CHURCH

Humble men whose material aims and needs are simple. (e.g. Paul makes tents while on missionary service - Acts 18:3).¹

Wear ordinary dress of the period.¹

Characters expected to be exemplary.¹

Observe functions of their respective offices, generally aspire to life of righteousness and service.¹

Normally married men.¹

Properly ordained to and exercise the Holy Priesthood.¹

Generally seek increase of power and prestige. Wealth increases with emperor's favor. Many live in luxury and opulence.²

Increasingly seek splendid attire.²

Unrighteousness increases. Corruption, greed, arrogance and contention abound among ministers.²

In search for increased prestige, each grade of minister encroaches on offices of higher grades. New grades are created.²

Celibacy encouraged as more holy state than matrimony. (In later centuries celibacy became obligatory for clergy).²

Apparently without priesthood authority. (Priesthood apparently not generally transmitted beyond 3rd century).²

Compiled by H. George Bickerstaff.

¹The New Testament.

²Mosheim, *Institutes of Ecclesiastical History*.

³Barker, James L., *Apostasy from the Divine Church*

⁴Roberts, B. H., *Outlines of Ecclesiastical History*.

⁵Lyon, T. Edgar, *Apostasy to Restoration*.

⁶Clark, J. Reuben, Jr., *On the Way to Immortality and Eternal Life*.

(For Course 12, lesson of August 7. "The Church in the First Century"; and lesson of August 28. "The Church in the Roman Empire"; for Course 4, lesson of June 12. "The Fourth Commandment"; for Courses 26 and 28, lessons of July 31. "The Apostasy"; for Course 25, lesson of August 28. "Eternal Nature of Covenants and Ordinances"; and for Course 6, lesson of December 18. "The Sacrament.")



Pony Express Riders — they rode like men.

WHEN A BOY BECOMES A MAN

Our eldest son is just 7. He is pint-sized and not particularly fond of fighting. But he has two front upper teeth missing, and he likes his light brown hair crew cut.

Like most boys his age, he is hard on Levis at the knees. He spends hours with his red plastic building blocks. Only the past year he has developed a taste for baseball and basketball. He bats around a white plastic ball with holes in it, and for basketball he bounces a big green rubber ball through the house.

A few weeks ago I propositioned him. If he would keep the household wastebaskets emptied, this summer we would build him an outdoor basketball standard on the dirt clearing by our home.

The boy's gray eyes twinkled; the wastebaskets were emptied fast.

But as the weeks wear on, I find at times the wastebaskets in the kitchen and bedroom brimming over. They are usually emptied fast when I remind our boy. But, periodically I have to keep reminding.

Our lad is still a boy. But someday — not too far away, I hope — he may become a man.

When *does* a boy become a man? There have been all kinds of answers. They used to tell us a boy becomes a man when his voice begins to squeak, or when he first uses a razor, or when he starts paying an adult fare on the bus or at the theater.

But I disagree. A boy becomes a man when he takes a job and sees it through — without an overseer. He performs and reports himself as well when he is alone, or away, as when his superior stands nearby. He is his own policeman.

Yes, there are men who are still boys, and there are boys who have become men. At least with his job, our newsboy is a man. Our paper is always there, come heat or high snow, and the snow really comes high out our way.

As a business venture, the Pony Express a century ago failed. Its owners lost \$200,000 and went bankrupt. But the Pony Express gave to the world a thrilling chapter on boys who were men. They were the youths who rode the Express, often wearing a red shirt, blue trousers and a buckskin jacket. Some were in their teens. Few weighed over 125 pounds.

Alone, those boys who were men rode their missions. Often they met blizzards and numbing cold, swollen rivers, a searing sun or flying arrows. But they rode on with the mail. There were fellows like young Robert Haslam. They called him "Pony Bob." Once after making his regular ride of some 75 miles, he found no rider nor horses at the station to relieve him. Indians had been there. He rode 65 more miles. He mounted a fresh horse and continued. He found another station burned to the ground. He rode on and on to headquarters.

All in all he completed 380 miles in 36 hours. Alone, he finished his mission. "Pony Bob" was a man!

Norman Rockwell has been called "the most famous and best loved of American artists."¹ None has portrayed the American scene like Rockwell—the old swimming hole, country cousins, hatpin grandmothers, freckled Boy Scouts and many others. Rockwell is a great illustrator. But as you get into his autobiography you realize that he is greater because he early became a *man* in a creative profession in which it is not always easy. While he worked alone he disciplined himself to meet deadlines. He tells how as a young illustrator he devised for himself a system for creating ideas—when he felt he had run out of ideas. He would eat a light meal, sharpen twenty pencils and spread pads of paper across the dining room table. Then he drew a lamppost. For hours he drew random situations that came to his mind, starting with a lamppost. And that was the beginning of a new *Saturday Evening Post* cover drawing.

Since he was 22, Norman Rockwell has drawn over 300 *Post* cover subjects — representing a lot of deadlines for a creative man who as a youth learned to police himself as he toiled alone.

To get back to those wastebaskets, someday I may find them no longer brimming full. When and if that day comes, it will be a happy one. Then we will know:

Our boy has become a man!

—Wendell J. Ashton.

¹See Rockwell, Norman, "My Adventures as an Illustrator," *Saturday Evening Post*, Feb. 13, 1960, pages 19-21, 109-112.